THE WORD

OF THE

OLD TESTAMENT EXPLAINED

A POSTHUMOUS WORK

BY

EMANUEL SWEDENBORG

— 1745 —

Now for the first time translated from a phototyped copy of the original manuscript preserved in the Royal Academy of Sciences, Sweden

BY

ALFRED ACTON, M.A., D.Th.

DEAN OF THE THEOLOGICAL SCHOOL OF
THE ACADEMY OF THE NEW CHURCH

VOLUME I

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BRYN ATHYN, PA.
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And that by the days from evening and morning are meant intervals of many days, that is, the times of creation..... 3

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And that many Persons of the Divinity concurred to the work of creation..... 4

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[1] See no. 78 note.

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[2] This is the last entry of the author's formal Table of Contents. It is followed by three blank pages, doubtless reserved for the continuation. Then, on a slip of paper pasted on the inside of the back cover, are a few "Notes" and "Observations." Similar Notes are found on the cover pages of volumes II and III. These are simply entries of passages which the author wished to note. All these entries have been gathered together and included in the present Table of Contents. We have also added entries of all those sections of The Word Explained which have special headings or which clearly deal with special subjects.

In indented paragraphs, we have also included the entries of the memorabilia of the spiritual world. With a few exceptions (distinguished by brackets), these entries are translations of all the references to The Word Explained which are found in Swedenborg's Index to his Spiritual Diary. In this Index he included nearly all the memorabilia recorded in the present work. Thus, so far as the entries of the memorabilia are concerned, the present Table of Contents presents what may be considered as the introductory or first part of The Spiritual Diary. The Index words from which our headings are taken will be found noted in the present work at the passages referred to.

The inclusion in the present work of these translations from the author's Index to his Spiritual Diary involves somewhat of an anachronism in regard to the use of the word "Lord" in place of "God Messiah." Throughout the present work, Swedenborg invariably speaks of "God Messiah," and this term is continued in the early part of the Spiritual Diary up to n. 492, written in January, 1748, after which date, Swedenborg speaks only of the "Lord." The Index to the Spiritual Diary was made several months after January, 1748, and therefore in every reference, both to the present work and to the early part of the Spiritual Diary where the term "God Messiah" is used, this name is changed to "the Lord."

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[8] From the author's Index to his *Spiritual Diary.*

* The autograph has 594.

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[4] Volumes I, II and III of the autograph each commence with n. 1, and volume IV has no numbering, all the author's references to it being by pages. In the translation, the work has been numbered consecutively throughout. To facilitate reference to the Latin text, we add the numbers of the autograph volumes. These also apply to the Latin edition, except that part of volume III of the autograph (from n. 4451 on) is printed in volume IV (or Pts. 2–3) of the Latin edition. See our *Introduction*, pp. 4–5.

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The horrible attempts of the Jews against the Lord still continue as they had been before, in the way of plotting the same thing in their heart; this I have frequently seen with horror, II 1603 ... 3274

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That the speech of spirits with me was heard as distinctly and as plainly as if uttered by a man, II 1654, 1685 [3347] 3323

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[A sign that I have been sent; and how far the mission extends, II 1681 ..... 3345]

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That after death souls, although they acknowledge truth and strive to do good, yet relapse into their pristine nature, III 209..... 4160

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He who is not in order does not perceive interior things, still less things more interior; he who is in order perceives interior things and things more interior howsoever dissentient the exteriors, III 2056 4920

That the ordinations of angels and spirits by the Lord are accomplished and varied in accordance with every effect, III 2057 4921

[In heaven each class supposes that it serves God Messiah immediately; why, III 2066 ..... 4926]

That infants are educated and instructed in heaven, III 2086 4934

[And also those who were not born in Christendom, III 2092 ..... 4937]

[5] The author emphasizes this entry by the word "Observe." He adds "This should perhaps be premised in its proper place" (Cod. 61 *ad fin.*)

Concerning the washing of feet, III 2121 4949

[I spoke with those who knew no mediations except the one God Messiah, III 2171 ..... 4964]

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[Representations are familiar to evil spirits, III 2231 ..... 4985]

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[Experience concerning the toe of the right foot, III 2292–93 ..... 5006]

[If heavenly things were revealed, no one who trusts in the understanding would believe, III 2296–97 ..... 5008]

That the shoulder signifies one who excels in the doctrine of faith; [revealed to me in a dream], III 2308 5012

That there was noticed a certain waving, an undulation, as it were, or a general respiration of many, III 2351 5027

That there was a creeping motion in the cerebrum, almost according to the [undulatory] creeping of the cortical substance, in which were represented the things which flowed in from many spirits, III 2361 5030

That the waving signifies the concordance of the individual with the community; what respiration is, III 2361 *ad fin.* 5030 *fin.*

Concerning the Therumah (heave-offering), III 2371–89 5035–43

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Concerning the Millennium, III 2408 5051

[That heavenly things and worldly cannot be mingled, III 2443 ..... 5067]

[Every part of the rites of Moses involved infinite things; from experience, III 2458 ..... 5075]

[Genii suppose they are furnished with a body and members; their form is induced by representation, III 2471–72 .. 5081]

[Representations seen in series and for a long time, III 2477 ..... 5083]

That I spoke by representations, III 2479 5084

What eating with Abraham, Isaac and Jacob is, III 2485–91 5088–93

Many think they are in inmosts and are not; they know no otherwise; and why, III 2488 5090

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Concerning the Continual Sacrifice, III 2533 *seq.* ..... 5107 *seq.*

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[That man's life is a sleep, III 2654–55 ..... 5150–51]

Concerning the Altar of Incense, III 2656 *seq.* .. 5152 *seq.*

[Speech with spirits concerning spheres, III 2732 ..... 5172]

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That the activities of angels are effected by volutions or gyres which are reciprocated according to heavenly forms; therefore they are represented by rings, III 2767–68 5185
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Concerning the Laver, III 2996 *seq.* ..... 5242 *seq.*
[How affections induce persuasions, and how these affections are broken up by the Lord, III 2999 ..... 5245]
Concerning the Oil of Anointing, III 3013 *seq.* 5253 *seq.*
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Concerning the two Tables, III 3060 *seq.* ..... 5270 *seq.*
[Concerning the Worship of the Golden Calf, III 3078 *seq.* ..... 5276 *seq.*]
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[That spirits about me answered, We cannot. They were not able to weaken what was written concerning them, III 3144, 3147 ..... 5311–12]
Abraham said that I should write, that in heaven nothing whatever is done except through God Messiah whom they adore, III 3149 5314
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Concerning the proximate, interior, more interior, and inmost senses in the Word of God Messiah; and concerning the likenesses of Himself;[6] see notes to Exodus 32^{17} ..... 5392 *seq.*

They in the other life who put justice in works, turn all good into evil; they who put justice in the law turn all evil into good, III 3373 5401

They who stand for works, or for the external law are continually attacking those who stand for the internal law, nor do they desist; therefore, to the latter are given the means of protecting themselves, III 3377, 3381–82 5402–4

[On the last day the devil will know that he is conquered, III 3383 ..... 5405]

[Evil spirits who led the choir were singing; for the devil desires to imitate the things that regard God Messiah, III 3385–87 ..... 5407–8]

[In heaven man is not seen as a man but only his spiritual and heavenly part which makes the man, III 3400 ..... 5416]

That all that man thinks and does flows into him; [from experience], III 3403 .. 5417

[It was given those in heaven to perceive all the thoughts of my heart, III 3436 ..... 5432]

That men may be among angels, there must be a correspondence of interiors with exteriors; [from experience], III 3439 5433

[External and internal sanctity; from experience, III 3443–44 ..... 5437]

[Whence holiness comes, III 3447–48 5439]

That no conclusion can be made concerning anyone as to his quality, whether good or evil, when he is in a state of fear and of humiliation from fear; for after

[6] The author emphasizes this entry by the word "Observe" (Cod. 61 *fin.*)

the fear he goes back [to his own state; from experience], II 3496–97 5460

[Combats were represented to me for a long time, III 3519 ..... 5466]

[Punishment of the wicked is not effected by means of angels, for these never punish, but only defend themselves, III 3525–27 ..... 5468–69]

That in the representative Jewish Church, spirits were so ordinated that they comprehended only externals and were ignorant of internals; thus they served for representing things holy, III 3535 5474

When holy things were represented by them in externals, then heavenly and spiritual things were represented in heaven, III 3536 5475

[Concerning the difference between the Jewish Church and the truly Christian Church, III 3537–41 ..... 5476–79]

That by any one single thing, innumerable and various things are represented; this was made evident to me from the Lord's Prayer; as in the single word Bread, III 3537, 3539; see 3959 [5678] 5476, 5478

[On the disposition of angels into choirs, III 3584, 3646 ..... 5496, 5527]

Things which were inspired, when the words were written concerning Abraham, that justice was not imputed to him because he believed that Isaac was to be born but because he believed that the Lord was represented; therefore by Abraham, saving faith is merely represented. Other particulars concerning which I spoke with Abraham, III 3762–65 5586–88

[That spirits perceive rest in self-justification by their own works, was shown by a living example, III 3771 .... 5592]

That it was Abraham, Isaac and Jacob with whom I spoke; and here concerning the representative church, III 3772.... 5593

[How internal hearing and sight are effected, and their similarity to external hearing and sight, III 3783–84..... 5602–3]

[Speech with Jacob, III 3809..... 5617]

That in the other life those who put justice in the external law are tormented when they hear the internal law explained, III 3892–93..... 5650–51

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[A spirit expelled from a house in heaven, III 3906..... 5658]

[The punishment of the evil by turning the face away from them, represented in a wonderful manner, III 3909..... 5660]

That in humiliation, as in every affection, there are indefinite varieties, III 3959; see also 3537, 3539 [5476, 5478] 5678

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[Concerning the Tables of the Law, III 3998–4016..... 5697–5705]

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[Few can understand what freedom is, III 4252 ..... 5797]

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[Speech with spirits is more full than speech with men, III 4419 ..... 5858]

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That in the other life the Jews wish that inheriting the land signified inheriting heaven, III 4455 5876

The mystical sense of the circumstance that the Reubenites and Gaddites remained and went in front both on this side Jordan and on the other, III 4460–63 5879

That no other than he might have the merit of being supreme, Abram presented himself by means of a representation, as slaying his son, III 4511..... 5905

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[Some of the Jewish people were with me, but not of the same character, III 4649..... 6005]

[It has been granted me to learn the arcana of the Word by the mercy of God Messiah, III 4682..... 6010]

The character of those who lay claim to the Lord's kingdom; and the nature of their obstinacy which leads them to occupy the Lord's kingdom, III 4684.... 6011

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[The spirits of God Messiah promptly

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[On those who confide in themselves, III 4813 ..... 6060]
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[An evil spirit was represented instead of Samuel, III 5023 ..... 6156]
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Concerning Solomon's Temple, III 5181 *seq.* .... 6244 *seq.*
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external things and are affected by them; the things which are in heaven are spiritual and heavenly, and these they know not, III 5190–91; see 4339 [5833].... 6246

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[Evil spirits or their concupiscences are coerced so that they cannot speak the least thing, III 5365..... 6319]

It was inspired in me what is meant by the remnant from Jerusalem; and what by the root being turned and bearing fruit upwards [1 Kings $19^{30–31}$]; thus concerning the external and internal man and concerning the regeneration of the latter, III 5393–94; see 3895 [5652].. 6327

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[Concerning the cruel wars of the people of Jacob, III 5407–8..... 6337–38]

[Concerning the representation of Solomon, III 5409..... 6339]

Concerning the Pillar of Cloud and Fire, III 5410 *seq*. . . . . 6340 *seq*.

That the Jews, though instructed, still confessed that they did not wish to understand what their rites and sacrifices signified; therefore if they had been instructed during their life they would have profaned all things, III 5420 6348

That in man is nothing but evil; therefore if the Lord should leave him for a moment, every sort of evil would break forth, III 5445 [5546] 6356

That the externals should be as nothing, in order that the interiors might be with things spiritual and heavenly, III 5481 6378

[Representations terminated in animals and birds, III 5541 . . . . . 6409]

That spirits can inflict diseases and pains on the body, III 5558 6418

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[Spirits have no knowledge of time, and no care for the future, III 6292–93 6652–53]

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That some seek to become justice, and thus to become lords of the universe, III 6465–66 6701

That the Jews wish to arrogate heaven to themselves, III 6545 6725

That every evil and every cupidity is exerted by evil spirits, III 6666 6765

When exteriors are operative, interiors appear to do nothing, and vice versa, III 6795–96 6814–15

Concerning the Blessing, III 6887 *seq.* ..... 6852 *seq.*

That peace is the complex of all felicities, together with the most complete life without the life of the concupiscences of the body, III 6925 6863

[That holy things come from above; from experience; III 6958 ..... 6879]

That things spiritual and heavenly are incomprehensible; things natural and corporeal are like weights; III 6960–63 6880–82

That there is an inspiration of prophets, and what its nature, III 6965 6884

The speech of spirits with men, its nature and varieties; it does not enter by the ear, III 6966 6885

[Things represented abstractly which fall into words, III 6981 ..... 6892]

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That many speak together as one person; and that societies of many are according to heavenly forms, and thus rep-

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The ordinations of spirits are in accordance with every effect; therefore, if the Lord should loose the reins for a moment the universe would perish, III [7194,] 7195 7032

[That in a certain state spirits believe, and then relapse, III 7269 ..... 7105]

That certain spirits and genii are deceitful; they snatch away thoughts and affections in a moment and in a moment turn them into evil, III 7289 7121

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[Spirits who terrify are represented as giants, III 7300–7301 ..... 7129]

That in the other life the Jews lay claim to heaven and think it their's only, III 7359–60, 7362 7183–85

That if rein were given to the Jews, one would hold the other in murderous hatred, and there would be nothing that was not discordant both within them and among them, III 7365 7187

[When the devil and evil spirits are admitted into heaven, truly rational minds may be excited as to various cupidities, III 7440–41 ..... 7262]

[That angelic contemplation consists in representations, III 7483 ..... 7303]

That evil and unclean spirits take away the evil and unclean things that are with others; and how, III 7485 7304

That the Lord alone sustains temptations in man and conquers, III 7509, 7529 [7347] 7327

That the deceits and machinations of evil spirits are so malignant that they can

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That spirits speaking with men are heard like horses' hoofs, hinnyings, hammer blows. [Concerning Balaam's ass; from experience], III 7535 7352

[It was often told me by spirits that I was condemned and without hope of salvation, III 7544 ..... 7360]

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The character of Moses [that he commingles holy things with profane] III 7694; see 7612 [7427] 7507

When the spirits of the Lord speak, then far more things are contained in an idea than fall or can possibly fall into words; as is the case everywhere in the Word of the Lord, III 7705; see IV p. 33 [7769] 7517

That infernal spirits and genii have their leaders who call themselves lords of the universe, gods and also Jehovah; therefore they hate those who adore the Lord; [7] IV p. 16 [p. 30, 31]; see p. 34. 7666

[That the Jews are still in doubt respecting the things of the internal law, IV p. 20 [p. 37] ..... 7687]

That they who are imbued with principles and with a nature therefrom, and also with the love of self and with justice therefrom, cannot make supplication to the Lord, IV p. 21 [p. 39] 7693

[Abraham, Moses, and others, are frequently removed from their places, IV p. 30 [p. 57] ..... 7743]

That the nature of heavenly joy can never be believed; these joys are of thousands of varieties; [from experience], IV p. 32 [p. 62] 7758

[Concerning my temptations, IV p. 32 [p. 62] ..... 7759]

That thousands of things are contained in a single word in the Prophets; so that a single idea requires a complete exposition; therefore, the style is of this nature, IV p. 33 [p. 66] 7769

That evil spirits attribute all power to themselves which by permission of the Lord they seem to have as their own; and they seem the more to have this as their own, according as the reins are loosed to them; but they are merely instrumental causes, and are permitted to think in this way for various reasons, IV p. 34 [p. 68] 7776

The leaders of infernal spirits and genii are for the most part those whom

[7] The references from this point on, are to volume IV of the autograph; and since the paragraphs of this volume are not numbered, the references are by pages. To these we have added in brackets the pages in the Latin edition.

they adored in the life of the body; these leaders call themselves lords of the universe and also Jehovah, but in the other life the end of those who love to be worshipped as gods is a sad one, IV p. 34 [p. 69] 7777

That temptations are brought to their height even until no hope of salvation seems to be left, IV p. 34 [p. 69] 7780

They who are in heaven have no time, no recalling of the past, and no solicitude for the future, which things bring anxiety; hence their state is a state of utmost felicity; IV p. 35 [p. 71] 7784

That the Lord's spirits are intent on doing good to all, even the worst; while the evil are intent on killing all, even the innocent; [from experience], IV p. 42 [p. 87] 7828

That the Lord alone is wisdom, He alone [has] power in the heavens and on earth, He alone is the life of faith; IV p. 48 [p. 100] 7863

That spirits know that they have nothing of power but do not acknowledge it; thus they know it outside themselves. Angels know and acknowledge and perceive it, and thus do this relatively within themselves; IV p. 49 [p. 102] 7868

They who enjoy a natural soul do not perceive the interior sense of the Word; they who enjoy a spiritual heavenly soul do not perceive the sense of the letter; IV p. 52 [p. 107] 7884

That prophetic speech contains the representations of spirits, and, interiorly, angelic representations; thus it is not understood by natural spirits; IV p. 59 [p. 119] 7924

That the Jews attribute heaven to themselves and are of such a mind that they wish to admit no one; for they hold all, even their own people, in deadly hatred, except when the subject in hand is the principality; IV p. 60 bis [p. 123] 7932

The Jews apply to themselves everything in the Word that is favorable, rejecting that which is not favorable, and paying no attention to it; nor do they wish to understand that the Lord is effigied in every instituted rite of the church; IV p. 60 [p. 123] 7934

When the prophecy concerning the Lord was read from Isaiah, chapter 53, the Jews maintained complete silence and could raise no objection; they were also afraid that it would be read before them a second time. Thus they were convicted; for, by reason of their shame and innate hostility, they did not wish to be convinced, as I manifestly perceived; IV p. 65 [p. 135]; see p. 95 [8203] 7968

That hereditary evils and other evils acquired by act, cannot condemn those who are the Lord's; [from experience] IV p. 75 [p. 158] 8037

That with a man of perverse faith or life, evil spirits pervert all and single things that are of true faith, until at last nothing of faith remains; this is still more the case in the learned of the world; IV p. 82–83 [p. 174–75] 8080

That evil spirits are averse to the least ray of truth, and so extinguish it; IV p. 83 [p. 176] 8084

That in the faithful the Lord lifts the thoughts and the contents of the thoughts upwards to Himself; and as soon as they

are let down they fall backwards into the world; [from experience], IV p. 87 [p. 183] 8110

What it was granted me to perceive and learn concerning the arrival and departure of spirits; concerning their sensible attraction whence comes shade; and concerning liberation from them; IV p. 88 [p. 186] 8120

That birds like many other creatures represent the kingdom of the Lord; and that, without a representation of the Lord's kingdom, nothing in the world can subsist; IV p. 88 [p. 187] 8121

That evil spirits ascribe all things to themselves and their own prudence and counsel; and although they are manifestly convinced that the case is otherwise, they still return to the same phantasies; IV p. 89–90 [p. 191] 8134

That evil spirits were permitted to extinguish all light with me, so that I understood nothing at all of what I was reading; IV p. 93 [p. 198–99] 8178

That evil spirits also hold the faithful captive; IV p. 93 [p. 199] 8182

The Jews could not but understand what was signified in Jeremiah 23^8, and one of them said so; therefore, they labored to draw my mind away, but could not; IV p. 95 [p. 204–5]; see p. 65 8203

That when I was brought into spiritual things by means of philosophy, I was blinded and fell into negations and doubts; IV p. 96 [p. 206–7] 8212

[Concerning Vastation, IV p. 98 [p. 210] ..... 8222]

So far as man is left to himself he falls back, IV p. 101 [p. 216] 8236

It was shown me that there are cohorts of evil spirits, and genera and species of those who are called Babel, and who are Baalim; and that these strive to pour black poison into my thoughts; IV p. 106 [p. 225] 8263

THE HISTORY OF CREATION

MATTH. VI: 33

Seek ye first the kingdom of the heavens and its righteousness, and all these things (which are recounted), *shall be added unto you.*

Comparison of the kingdom of God:

1. With the human body from inmosts to outmosts; and therefore concerning that society wherein the Messiah is the Soul, and which shall form one body as one man.
2. With the kindred in the house of Abraham and Nahor.
3. With the land of Canaan and its bordering countries.
4. With the Paradise of Eden.
5. With a marriage and a feast.

[*For the above comparisons, see* (*1*) *n. 596* seq. (*2*) *n. 567–68.* (*3*) *n. 477* seq. (*4*) *n. 498* seq., *879* seq. (*5*) *n. 586.*]

Men are men only so far as they walk in the way of truth. But so far as they turn aside therefrom, they approach to the nature of a beast.

IN THE NAME OF THE LORD

THE HISTORY OF CREATION

AS GIVEN BY MOSES

GENESIS

Chapter I

According to the versions of Schmidius and Castellio.

Verses

1 1.* *In the beginning God created the heaven and the earth.* Namely, in the beginning of time, when as yet there was no time.

2 *And the earth was waste and void,* or, according to the interpretation of Castellio, *was inert and unformed;* that is, was an unordered mass, called by the Ancients, Chaos.[1] *And darkness was upon the faces of the abyss,* or, as Castellio renders it, *the deep was overspread with darkness.* The universe without atmospheres is not a universe but a void, an abyss, and a deep, where is mere darkness. For it is the atmospheres, and especially the etherial atmospheres, that transmit the solar rays, that is, light; wherefore, without these atmospheres there is a vacuity, a void, or, nothing natural; and hence mere darkness. *And the spirit of God moved upon the faces of the waters,* or, according to Castellio, *moved to and fro over the waters.* By the Divine Spirit is meant the ether, as may be evident from numerous passages in the Sacred Scripture.[2] When these ethers had been produced, and were incumbent upon the earth, that is, upon its waters which they moved to and fro, or whose surface

3 they reduced to a level by their pressure, *God said, Let there be light; and there was light,* or, as Castellio has it, *and light existed.* By this is signified that although the sun existed as the first creation

* In this introductory treatise the paragraphs have been numbered by the translator; in the main work they are numbered by the author.

[1] The author marks this word " (a)," as though referring to a footnote; but no such note is found in the manuscript. See *Worship and Love of God,* n. 9 note.

[2] *Cf. Worship and Love of God,* n. 38 note, where some of these passages are cited. See n. 15 below.

of all, yet it was without light, because without atmospheres, which are the supports and vehicles of its rays; but as soon as atmospheres surrounded the earth, which was at first purely aqueous, that is, was fluid consisting of the elements of inert nature, then it began
4 to be illumined, or to be suffused with light. *And when God saw the light that it was good, God distinguished between the light and the darkness*, or, *He divided the light from the darkness.* This was done when the aqueous globe—now become a terraqueous globe, or an earth with its ether, or, now encompassed by the etherial vortex —began to rotate on its axis; for then, as is well known, darkness and light succeeded each other. Wherefore, by this division of light from darkness, is signified that an axillary motion was impressed on the earth. (Concerning the days of creation, see below, n.
5 1445.) *And God called the light Day and the darkness he called Night. And the evening and the morning were the first day.* Before darkness came into existence by means of the circumvolution of the globe, no light could be predicated of the latter; and before night, no day. For nothing is known and distinguished except from its opposites or contraries. For this reason day is said to come into existence only after darkness or night has first been induced, together with the distinctions of light and shade. It commences, therefore, from the darkness of the deep, and then from light. But by Day here, and in the following verses of this chapter, is not meant one ordinary day, but the whole space of that time, or that whole time of creation during which the sun—the globe of the future earth—and also the etherial atmospheres, came into existence. For in the Sacred Scriptures whole periods of time are frequently called a day, as will be seen even more clearly from what follows.

6 2. *And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters and the waters*, or, as Castellio renders it, [*God commanded*] *that a Liquid should exist between the waters, to disjoin water from water.* By this Liquid is denoted the air, which is stretched out between the water of the earth, or, between the globe, then aqueous but afterwards terrestrial, and that etherial fluid which also is called water. This is more fully explained by the words that follow, especially in verse
7 20 of Schmidius' version compared with Castellio's. *And God made the expanse, and distinguished between the waters which were under*

the expanse and the waters which were above the expanse, or, according to Castellio, *He made the Liquid that should divide the water which was underneath the Liquid from that which was above it.* No words were as yet in use to designate with distinctness ether, air, and water; therefore they were named from their fluidity, that is to say, were called Waters, Liquids, Expanses, etc.; wherefore, on account of the lack of words a single expression was used throughout
8 this whole verse. *When this was done, God called the expanse*, or *this Liquid, Heaven.* All that is above us is called Heaven, and what is below, or under our feet, Earth. Heaven, properly speaking, is the region where live spirits, angels, and the souls of the blessed; and this, in whatsoever place it be, even near to the earth, in the atmosphere, in whose interior or purer parts the heavenly life is lived. Things superior are also interior, and things inferior are also exterior. Wherefore, as to our minds, we are inhabitants of heaven, even though as to our body we are inhabitants of earth. *And from the evening and the morning came the second day*, or, the second space of time—the space within which the aerial atmosphere was made. Here, as also above in verse 5, this space is called a day; for with God, who spake these words by Moses, a thousand years, that is, an exceeding great space of time, is only as a single day [Ps. 90[4]]. In order, however, that it may come to our understanding, this entire period is described as Evening and Morning.
9 3. *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear;* or, as Castellio renders it, [*And God commanded*] *that the water flow together into one place that the dried land might appear.* These words make it clearly evident that, on the first and second day or time of creation, the universal globe, which was to become terrestrial, was, as it were, purely aqueous; and that it finally superinduced on itself a crust. Thus the waters were gathered together under heaven, that is, under the proximate or aerial atmosphere (vs. 8), into one
10 place; and the surface of this globe became Earth. *When this was done, God called the dry land Earth, and the gathering together of the waters called he Seas*, or, as Castellio renders it, *He*
11 *called the flowing together* or conflux *of the water, Sea. And God said, Let the earth bring forth grass, the herb yielding seed.* The elementary particles which came up from the waters, or sank down to their surface and formed that crust, or that dry, or dried up land,

could not as yet be such earthly particles as we now find in meadows, and which constitute soil; but they were mere seeds; for the dust of our earth is born of the ashes of withered or dead grasses, plants, and trees. And therefore, since the whole surface of the earth that had now come into existence was a seminary, no other result could follow than that, from its universal bosom, it should bring forth grass, or produce the vegetable kingdom, which would afterwards serve the winged fowl and the beast for nourishment. The productions follow each other in such order that, first were raised herbs, then shrubs or small trees, and then the larger trees. For God then said *that the earth should bring forth fruit trees which should give fruit, each after its own kind, and in which should be its own*
12 *seed, upon the earth. And the earth put forth shoots, that is, different kinds of fruitful herbs and fruit-bearing trees, in which was its own seed* (Castellio). The time of creation, or the space of time, in which the dried up land appeared, or in which this globe came to view as an earth, and in which was produced the vegetable kingdom with its fruits, is called the third day; for when these
13 things had been finished, *from the evening and the morning came the third day.* That this day was not an ordinary day is very clearly indicated by the words that follow.

14 4. *And God said, Let there be luminaries in the expanse of the heaven to distinguish between the day and the night;* and (in verse 18), *to govern the day and the night, and to separate the light and the darkness* (Castellio). It is indicated in verse 3, that these great luminaries, or the sun and moon, existed in fact from the beginning of creation; for it is by the mediation of the sun that the herb and the tree are produced. But before the axillary motion was impressed on the earth, and thence its circumvolutory motion in its orbit around the sun; that is to say, before the earth pursued its path according to the signs of the zodiac, there were as yet no regular times, or times duly divided into days and years. This regular distinction of times, both into days and into years, is signified by these great luminaries, *which God commanded to exist, that they might divide day from night, and might also make signs and*
15 *times, and days and years; and that, shining in the liquid heaven, they might give light to the earth* [Castellio]. That, for the production of these times, the sun does not go around this little globe of our earth, but the earth goes around the sun; in other words, that

the sun stands immovable in the centre of its universe, while the terrestrial globe goes around it, is indicated in the words that follow,
17 namely, *That God set*, or *placed, these luminaries in the liquid heaven.* Here no mention is made of its apparent circumgyration,
18 but only that they were made, *to govern the day and the night, and to divide the light from the darkness.* To this work is attributed a space of time which is called the fourth day; for when it was
19 accomplished, *From the evening and the morning came the fourth day.* In this same day also the moon and stars are said to have been produced, although they had existed before; but they could not become apparent, especially the stars, until the shades of night, and particularly of autumn and winter, had been first induced. And therefore on this fourth day, when regular times were introduced, it is said that the moon and stars also were created. This day therefore properly involves the production of times by the set
16 alternations of the earth's circumvolution. For *God made the lesser luminary to govern over the night; and the stars also.* Therefore God here says, that *He made luminaries* (vs. 16), *that they might give light to the earth* (vs. 17).

20 5. *Then God commanded that the waters bring forth swimming creatures, and fowl that should fly through the air above the earth.* Schmidius renders this differently: *And God said, Let the waters make the creeping thing, the living soul to creep; and let the bird fly above the earth upon the faces of the expanse of the heavens.* Now came forth little creatures of a more ignoble stock, such as worms, especially those sprung from damp and watery places, which first creep and then like butterflies, laying aside their exuviae, fly in the air about the flowers and bushes. This may be evident from the very words of the verse. Then came fishes, from the smaller even
21 to the largest; and likewise birds. For *God created great whales and every kind of water animal, and of winged fowl, every moving thing that hath its rise in water.* That the birds, however, did not have their rise in water is apparent from other translations of this passage. Thus Schmidius renders it: *God created great whales, and every living soul that creepeth, which the waters made to creep,*
22 *after their kind; and every winged bird after his kind.* When God
23 had blessed these creatures that they might be multiplied, then *from the evening and the morning came the fifth day*—a day which comprehended the creation of all water creatures and fowl.

24 6. *Then God commanded that the earth bring forth different kinds of living creatures, namely, of cattle,*[3] *and serpents, and wild beast of the earth,* or, according to Schmidius, *Let the earth bring forth the living soul after his kind, the beast and the creeping thing; and the wild beast of the earth, after his kind.* That all this was done as commanded, see the following verse. The command that the earth should bring forth living creatures, refers to their corporeal texture from eggs, and not to their minds or souls, which were drawn not from the earth but from a purer or vital aura. But whether these bodies or eggs, as also those of the water creatures, or of the winged fowl, were produced immediately from the dust or slime of the earth, or whether they grew up mediately, through the fibres of subjects of the vegetable kingdom, it amounts to the same thing; for whether they sprang up immediately, or mediately in the way mentioned, they nevertheless arose from the
26 earth or from the dust of the earth. *And when God saw that this was good, he spoke as follows: Let us make man after our image, a likeness of ourselves;* or, according to Schmidius, *Let us make man in our image, after our likeness.* It is said, *Let us make* in the plural, and from this it is evident that all the persons of the Divinity, who were three, namely, Father, Son, and Holy Spirit, concurred in the work of creation; and that they perfected and completed it in man; also that the first-born of the human race, that is, Adam, was created into all the order of life and of nature, and hence in the divine image, and after the divine image; and because this image is within all order, he was thus created into a state of integrity, and into all perfection. What this order is will become evident from human life and its faculties when these are well ex-
27 amined. *So God created man after His own, that is, after the divine image, namely, male and female.* Here we have only a summary presentation of the work of creation; for though woman came into existence afterwards, being drawn from the rib of man, yet
28 here the origin of both is set forth as one event. *And He then gave them fruitfulness, addressing them as follows: Be ye fruitful, multiply, replenish the earth and subdue it.* From these words, however, it does not follow that the woman was as yet made fruitful or gravid in the state of the integrity of them both. *And have*

[3] In the Hebrew and Latin the word here translated Cattle, means all animals of the herd.

dominion over the fish of the sea, and over the fowl of the air, and over all beasts that move upon the earth. Adam, like a heavenly spirit clothed with a body, was a native both of heaven and of earth, and he bore in himself the effigy or type of the divine kingdom. For his intellectual mind with its will was heavenly, or was a spirit, and by means of this mind his body was to be ruled at the bid of God; and thus all ends were to be derived into uses, and uses into effects, according to order. Therefore to him was granted dominion over the whole orb, yea, and also over the nature of the world, which, like a vicarious deity, was to rule on earth, and to dispose all things to the ends and uses foreseen by God.

31 7. *When these things were done, God noted that all the things that He had made were very good.* It is said of all these works, that is, of the works of each of these days, that they were good or perfect, that is, perfect in their own kind and degree; for the best is that which is supreme, or, is God himself with his Only-begotten and the Holy Spirit. All other things which follow each other in order are not best but are good; for from God nothing comes forth immediately except what is good and perfect. All imperfection exists from a cause in the created subject, and especially in man, who is gifted with free will, by the turning aside from order. *Thus from the evening and the morning came the sixth day,* or the sixth and last part of God's works, of which man was the complement. Works ever more perfect came into existence one after the other, and therefore the most perfect, or man, came last in the series of successive creation. In this day or time, terrestrial animals arose as well as man—a fact which again leads to the conclusion, that these days were numbered from their close (or from nature, which is likened to shade or evening) to a beginning, or to heaven, whence is the origin of all things; this is likened to morning, light, and day.

8. The words *God commanded,* or *God said,* and it was done, are repeatedly introduced in this chapter, as in verses 3, 6, 9, 11, 14, 20, 24, from which it is evident that it was Speech by which all things were made and created. For the divine decrees and mandates become actual by means of His only begotten Son, to whom Speech is attributed, and by the Holy Spirit. But to understand what Speech is, and what is meant by all things being created by Speech—this indeed is a deep arcanum. And yet, it is perceived

to some little extent, and thus obscurely, by means of the representations of the ends of our own mind. For in our mind, the representations of all ends are what first exist; afterwards come decrees or mandates, which are the same as the Word or Speech wherein they are suitably dictated; and then follow the uses which are determined into acts. Every divine representation by Speech is necessarily followed by the act; for in God alone is life, and the order of the universe is obedient to Him.

* * *

9. The origin of the earth, and also paradise, the garden, and the birth of Adam, have been dealt with in the first part of my treatise *On the Worship and Love of God*, but under the guidance of the understanding, or according to the thread of reason. Since, however, no trust is to be placed in human intelligence unless it be inspired by God, it is to the interest of truth that we compare what has been set forth in the above mentioned little work with what is revealed in the Sacred Volume, and, in the present case, with the History of Creation as revealed by God to Moses; and that we thus examine how far they agree; for whatever does not absolutely agree with things revealed must be pronounced as wholly false, or as the raving of our rational mind. With this end in view, I have deemed it well to premise a very brief commentary on the first chapters of Genesis.

10. When I had made a diligent comparison with these chapters, I was amazed at the agreement. In our little work we first treated of the universal chaos, or of the great egg of the universe as containing in itself both heaven and earth—thus according to Genesis 1[1]. Then we treated of the planets, and of our earth, namely, that in their beginnings they likewise were unformed bodies or unordered masses; that the etherial atmospheres had not yet risen to transmit the solar rays; that therefore there was no universe but only a vacuity and void and hence mere darkness; and that then, with the rise of the ether, which, in the Scriptures, is everywhere called the Divine Spirit, these masses were surrounded therewith and turned into globes—according to verse 2. That they began to rotate about their axes and thus make days with their evenings, nights, and morning—according to verses 3, 4 and 5. That the aerial atmosphere was then produced—according to verses 6, 7 and 8.

That our globe was first fluid, but that it superinduced on itself a crust and thus became an earth—according to verses 9 and 10; and that this terrestrial surface first produced the grass, and then lesser and greater trees—according to verses 9, 10, 11, 12 and 13. That seasons arose by the annual circumgyrations of the earth around the sun—according to verses 14, 15, 16, 17, 18 and 19. That afterwards, insects were brought forth, or little worms, that is, animalcules arose and also birds and fishes—according to verses 21, 22 and 23; then various kinds of living creatures—according to verses 24 and 25; and lastly man, after the divine image—according to verses 26 and 27. Besides many other particulars which have been brought forward in the preceding History of Creation and the commentary thereon.

Chapter II

1 11. *The heavens and the earth were finished, and all the abundance,* or *host, of them:* that is to say, the visible world. The *heavens* are those expanses that contain the active forces of the world, as the auras or the ether and air; but the *earth* is a collection or congeries of passive or inert forces—in ordinary language, the elements of the kingdoms, especially of the mineral kingdom. By the copulation of these passive forces with active forces are produced the beginnings of things, that is, the beginnings of the kingdoms of the earth. The *abundance* or *host*[4] of the heavens are the
2 stars, planets, etc., which constitute the firmament. *And on the seventh day God ended all the work that he had made;* that is to say: On the first day, chaos, the ether, light, and the diurnal motion of the earth, whence come the times of day. On the second, the aerial atmosphere. On the third, the crust of the earth, herbs, plants, and trees, or, the whole vegetable kingdom. On the fourth, times with their years and days arising from the circumgyration of the earth, whence come the apparent offices of the sun, moon, and stars. On the fifth, the more ignoble creatures, such as insects, fishes and birds. On the sixth, the more perfect, which are animals of the earth, called also cattle, beast, and wild beast; and lastly man of both sexes. From these works it is again evident that a day

[4] Castellio has *abundance* and Schmidius *host.*

signifies an entire space of time; for in the present chapter it is related that woman was created afterwards from the rib of man.

3 12. *And on the seventh day he rested from all the work which he had completed. Therefore he made the seventh day an auspicious and sacred day, because that in it he had rested from all the work which he had created and made.* God rested from the work of creating the things which he had made or produced, but not from their conservation which is perpetual creation, just as subsistence is perpetual existence. Therefore it is said that God rested from all the work which he had created and made, or, according to Schmidius, which *God had created by making.* Creation, properly speaking, is that which is foreseen and provided for from eternity, or before the beginning of times; for effects, which are denoted by the words *he made,* are necessary consequences, since all effects are present in God, and thus are already created; but they are made in time. What therefore God rested from on the seventh day was the production of effects from nothing. It is also worthy of mention that the production of effects proceeded in order up to Adam, from whom all the things which had been created returned again to the Creator; for Adam was created and made in order that he might refer all things to God, and to God's glory. To him therefore was given a soul and a heavenly mind; and therefore on the seventh day he was to engage in holy worship of God, and this also for the sake of the conservation of all things.

5 13. *No earthly plant having yet arisen upon the earth, nor any herb (since Jova God had not sent rain upon the earth, neither was*
6 *there a man to till the ground), there went up a mist from the earth which watered its whole soil.* In the beginning of creation, after a crust had been superinduced upon the earth, there must necessarily have been a continual mist which watered the surface of the earth; for the earth, like a great body, was intersected not only with watery veins but also with streams, so that the newborn atmosphere itself was ever humid by reason of the vapors—a condition which was necessarily requisite for the rising up of herbs, shrubs, and trees. From these words it may also be clear that the production of terrestrial things, as, in the present case, the production of herbs and plants, was not an immediate process but mediate; that is to say, it was effected by means of a mist or humidity in place of rain, which latter could not as yet have been gathered into clouds or have existed

as such. That at this time the earth was encompassed by a kind of vapory bath as it were, to the production of which perpetual spring conspired, has been shown elsewhere.[5]

7 14. *Jehovah God formed* [*man*], *dust of the earth*, or, as Castellio renders it, *from the dust of the earth;* namely, formed his body, that is to say, his flesh and bones together with the embodiment of the blood; or all those parts which do not have active life but suffer themselves to be acted upon by life; for the soul was drawn from heaven. Whether man was formed immediately from the earth, and thus without passing through his periods from infancy to manhood; or whether he was formed mediately from an egg and so forth, may be left to the faith of the reader. Since, however, a single day signifies an entire space of time or a lapse of many years, he might also have been born from an egg, and the egg have been produced not immediately from the earth's ground but mediately by means of the fibres of some vegetable object or tree, whereby the essences that were to pass over into his blood might be rectified. If this be the case, he was nevertheless formed of the dust of the earth; for everything that passes through the roots or fibres of vegetables is from the earth. The fact that all things were brought forth according to ends, even intermediate ends, which were foreseen and provided for,—and thus were brought forth mediately and in their order—derogates nothing from the divine omnipotence. For all things still followed on to the effect according to His bidding, that is, according to the foreseen and thus pre-established laws of His most wise order.

15. *And he breathed into his nostrils the soul*[6] *of lives*, or, according to Castellio, *the vital spirit*. That by this soul or spirit is meant the atmosphere admitted into the lungs, which were then opened up, may be concluded and confirmed from numerous passages in the Scripture; confer above, chapter 1^{2} [n. 1], where the etherial atmosphere is called the Divine Spirit; confer also Genesis 6^{17}, $7^{15, 22}$; Exodus $15^{8, 10}$; 2 Samuel 22^{16}; Job 27^{3}; Psalm $104^{29, 30}$. The same may also be seen quite clearly from the inspiration or inbreathing effected through the nostrils; and also from the fact that the corporeal life commences from the inspiration or opening up of the lungs, and is absolutely dependent thereon. For in-

[5] Confer *Worship and Love of God*, n. 17.

[6] *Anima* = soul, breath, life.

fants do not live as to the body or as to sensation and motion until the lungs have been opened; nor are the superior lives able to actuate any life in the body, or in its ultimate natures, until this *soul of lives,* as it is called, has been admitted or inspired through the nostrils. Wherefore it was only after this had been done that *man became a living soul,* or, according to Castellio, *from which spirit he was made a breathing man. A living soul* is attributed also to every animal, as in Genesis 1^{30} above, and also in 2^{19}; whence it follows that this soul or this inbreathed spirit was not the rational or heavenly soul.

8 16. *And God planted a garden eastward in Eden, and there he put the man whom he had formed;* or, according to Castellio, *he placed him in a fruit garden*[1] *which he had sown eastward in Eden.* It appears from these words as if Adam had been created and born in some other place than the garden of Eden, and had afterwards been transferred thither by God. The same inference is also gathered from verse 15. But to believe that he was born in the garden itself, or born elsewhere, is not a matter of salvation.

9 17. *And out of the earth made God to grow trees of every kind, both pleasant to the sight and suitable for eating; and also the tree of life in the midst of the fruit garden, and the tree of the knowledge of good and evil.* It is very clearly evident that the earthly paradise represented the heavenly paradise, or, that the type of the one stood forth in the other. For there is nothing on earth to which there is not some corresponding thing in heaven, since whatever is created or brought forth in the effect descends from heaven. Therefore there is not a thing on the earth that does not represent some type of its origin. For all uses are heavenly, and effects are so many uses sent forth into the circuit of nature. The ends of uses are Divine; and therefore all things that are produced are nothing but images of heaven, just as man or Adam was made an image of God himself. Representations of things heavenly are therefore effected by means of images of similar effects such as exist on earth; of which matter we shall treat at length in the following pages.

[1] The Latin word thus translated is *Pomerarium,* which means a fruit garden or orchard containing all manner of fruit trees. But see *Worship and Love of God,* n. 32, where the central tree in this *pomerarium* or paradise is called *pomus*—literally, a fruit tree—and is identified with the "tree of life." See below, n. 893, where Swedenborg plainly identifies *pomus* with "apple," and *pomerarium* with "apple tree." See also n. 1008 and the note there.

Therefore this whole garden planted in Eden represented the heavenly paradise, into which Adam is said to be translated that he might enjoy the delights of nature or of the world together with the delights of heaven. Since, therefore, natural effects are symbols of things heavenly, the tree of life which was set in the midst of the garden, signified the wisdom which flowed into his mind from heaven, or by the superior way; while the tree of the knowledge of good and evil signified the intelligence which flowed into the same mind from the world and its nature, by the inferior way, or by way of the senses and animus. For there are two ways opening into the human mind, namely, from heaven through the soul, and from the world through the senses and the animus—of which ways we have treated fully elsewhere.[8] The tree of wisdom or of life (for in wisdom is true life) is therefore said to be placed in the midst of the garden; as also the tree of intelligence by means of knowledges.

10 18. *And from Eden there flowed a river to water the fruit garden; and it went out from thence divided into four heads.* From the fact of these streams, it may be evident that this garden was situated in the very center of the earth, and was of very wide extent; also that the rivers were like the sinuses or blood-spaces in the body which have arisen from a collection of veins, concerning which see above, verse 6 [n. 13]; and that their conflux in this garden is like the heart; for they there became four streams like four great arteries and veins. For, according to Schmidius, *this river was there parted and became into four heads of rivers.*

16 19. *And he commanded him thus: Thou mayest take food of all*
17 *the trees of the fruit garden except the tree of the knowledge of good and evil; for if thou take food of this thou shalt die;* or, according to Schmidius, *Jehovah God commanded the man saying, Of every tree of the garden eating thou mayest eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die.* What is meant or signified by the tree of life and the tree of knowledge, I have already explained above [n. 17] in a few words. As is evident from the words themselves, Adam was prohibited from eating of the tree of knowledge, or from arriving at intelligence by the posterior or natural, that is, by the sensual way; but not from eating of the tree of life. For he was instructed respecting the several objects of the

[8] See *Worship and Love of God,* 64 note.

senses immediately by God, by means of inspiration, or by the superior, that is, the heavenly way, according to the most perfect order—an order established in and with creation. He was therefore forbidden to invert and pervert this order, and thus the state of his innocence and integrity. Eating from trees was only a kind of symbolic expression which came after order had been inverted and perverted. In the eating itself there was not so great a sin or guilt that, for this reason, he, with all his posterity, should die the death; but the sin was that he had not suffered himself to be led by God, by the internal or superior way, but had suffered himself to be led by the prince of the world and nature, by the external or inferior way. Wherefore it is said, *eating thou mayest eat*, and *dying thou shalt die*, where the one expression signifies the natural and the other the spiritual. But we, his descendants, being born and educated into the natural life, are profoundly ignorant of what the heavenly or superior way is, for which there is no affection and of which there is no knowledge. The heavenly way is that by which divine inspirations flow in immediately.

18 20. *And Jehovah*[9] *God said, It is not well that Adam should be alone; I will make him an help meet for him* (see also verse 20). From the state of utmost integrity, or most perfect order, in which and into which Adam was born, it can be concluded without doubt that the first-born had a certain kind of speech with the Divine Spirit and thus with God; that is to say, a heavenly speech; of this we speak elsewhere.[1] For it was by such speech that he received all his answers and learned the uses and ends of all the objects of his world and universe. But it had not yet come to him to consociate these heavenly delights, and the earthly delights most deeply joined thereto, with any companion of the human race; for he was alone, or solitary. Without a companion, even the fullest delights grow cheap, as it were; for all delights have their flavor from the fact that we see our companion or companions, especially those bound to us by love, to be also affected by the same delights. Such is human nature. Moreover, it is said that it was not good for him to be alone because of the future unrest of his mind, when he should begin to be enkindled and to glow with conjugial love also; and

[9] Here as elsewhere Castellio has *Jova*; but in quoting his version, Swedenborg, almost without exception, changes this to Jehovah.

[1] See n. 24 below. The reference, however, is probably to *Worship and Love of God;* see that work, n. 57 note u.

this, especially, that from him might be born a posterity from which should be formed the kingdom of God, which was the end of crea-
19 tion. That the first-born received answers from heaven and knew, from the mere perception of objects by the senses, the uses of each and the ends for which they were created; and that thus, inspired by the prior or superior way, he acquired a knowledge of all things; is sufficiently evident from the fact that he gave names to all cattle,
20 birds, and beasts of the earth, which are said to have been *brought* to him.

21 21. *Therefore Jehovah God brought a deep* [*sleep*] *upon him; and he drew out one of his ribs; and when the body had been pressed*
22 *together in its stead, he fashioned of this rib a woman, and brought her unto Adam;* or, according to Schmidius, *He took one of his ribs, and closed up the flesh instead thereof; and of the rib which Jehovah God had taken from man, he built up a woman, and brought her unto the man.* That this tearing out of the rib and grafting flesh in its place was only a kind of dream, that is to say, that in a dream it appeared to him as if one of his ribs sprang out, as it were, and as if flesh were put in its place, does not seem an unreasonable supposition; for the fact that the woman was taken from him is sufficiently evident from the sacred words of the present verse, and also
23 from verse 23: for *Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man,*—thus, born from his blood, spirit, and soul. It can also be evident that this was done, not in Adam's own garden but elsewhere; for it is said that she was brought to him.

24 22. *Therefore a man, leaving his father and mother, shall cleave unto his wife.* That is to say, for the sake of establishing a new home he must emigrate from his paternal home, like one who is about to found a new colony; that, from this new home, a posterity may descend, or a new family be procreated. This cannot be done without the separation of the man, though not of the woman, from his native place. *And they shall coalesce into one flesh;* or, as Schmidius has it, *they shall be one flesh.* For it is according to all nature that a unit arises from two forces, an active and a passive, by means of conjunction, especially spiritual conjunction, that is, love. Moreover, nothing is produced *e novo* without the simultaneous co-

operation of an agent and a patient.[2] The active is indeed a unit by itself, and the passive a unit by itself; but by their coalition they become a closely bound unit, and thus an effect is produced. The man or husband is the agent and the woman is the patient—made so not only as to all the faculties of her body, but also as to the affections of her animus and of that mind which is called the intellectual; and this, how much soever it was otherwise in the perverted state, which succeeded after the loss of the state of integrity. From the coalescence of these two potencies, especially from their coalescence by love, arises one flesh, or, as it were, one blood and spirit, that is, a unit.

Chapter III

1* 23. *Though Adam and his consort were both naked, yet they were in no wise ashamed;* or, as Schmidius has it, *had no cause for shame.* Before their fall, nothing was regarded but end and use which flowed down from heaven into their intellectual mind. So long as nothing was intended in their actions except end and use, so long also nothing could exist in act except what was good; for every act is judged from the end. But afterwards, when various affections had insinuated themselves from the world and nature, by the posterior way, that is, by the doors of the senses, then mediate ends began to be substituted in place of ultimate ends; or, in place of the end which was the procreation of offspring and thus the establishment of the kingdom of God, came pleasure or self-glory, arising from their dominion over the earth—and this without the ultimate end, or in preference to it. Hence arose evil; for pleasure follows use and ought not to precede it. Hence the cause and origin of evil was at once perceived, and the perception could not but be accompanied by shame, or by an affection contrary to their nature. As in this conjugial love, so also in the other affections, which are so many loves of the body and the world. If these flow according to order from the end established in and with creation, they involve nothing but good; not so, if they flow from means without any looking to the ultimate end or any direction thereby; for then comes evil, and it brings shame to him who knows or perceives the true

[2] This word is used in its root meaning, as signifying that which suffers itself to be acted upon.

* In the Hebrew and Schmidius, this is verse 25 of chapter 2; but Castellio, whom Swedenborg here cites, makes it a part of the first verse of chapter 3.

end. This is sufficiently apparent from the shame felt by some in the presence of the wise, as in the present case; for Adam well knew that the great and wise[3] God was most closely present.

24. *The serpent, which was the most cunning of all the beasts of the earth that Jova God had made.* It was pointed out above [n. 17], that there is nothing to be seen in the ultimates of nature and in the terrestrial globe that is not some type of that which exists in the heavens. Such was the case with the grasses, flowers, trees, and fruits of the whole of paradise, yea of the whole earth. Such likewise was the case with the living creatures, as with fish, fowl, and quadruped. Moreover, in heaven the very affections, inclinations, etc., are represented by different kinds of animals; for instance, thoughts by birds of different form; the understanding or intelligence by horses, etc.; but cunning and deceit by serpents. Such representations are so familiar to spirits and angels that there is nothing that is not exhibited, as it were to the very life, by similar forms. Adam, who was an inhabitant of heaven, or a spirit under a human form, that is, clothed with a body in order that he might at the same time be an inhabitant of the earth, had as yet learned no other kind of interior thought and speech than such as was representative and heavenly. Therefore it is said that the serpent, who was the most cunning of all animals, spoke with him; or, as the words read, *approached the woman with these words;* or, according to Schmidius, *said unto the woman.* But whether it was a real serpent, that is, the devil, the prince of this world, under the form of a serpent; or whether it was a representation of a serpent in Adam's mind—one may believe the one or the other, or even both, since it is not an article of faith. As regards SPEECH: The speech of the celestial,[4] produced by wonderful gyres of the celestial form, is so universal that it corresponds to every single tongue in use at the present day. For the sense of each word forms some celestial gyre such as no mortal can know but he who has been introduced into heaven and has joined speech with spirits as though he were

[3] *Ter optimus maximus.* Among the Romans, *optimus maximus* was the predicate of Jupiter alone as the greatest of the gods. It may be translated "supremely good and supremely great"; *ter* (thrice) is here used as a term of supreme emphasis—"God, who is thrice the best and the greatest," *i.e.* who is good and great above all men.

[4] Celestial and Heavenly are expressed in Latin by the single word *coelestis.* Instead of "the speech of the celestial" the original might therefore be rendered "the speech of the heavenly ones." See p. 44, note 5.

himself become a spirit. That this is the case I know, having, by the grace of God, experienced it. This speech first insinuates itself into the thought, or into the internal sight, and produces certain profound and hardly intelligible ideas; and then it puts itself forth into the speech familiar to man. The devil, therefore, under the form of a serpent, could speak in this way with the first-born, according to their connate ideas wherein they represented to themselves things heavenly and natural—things which penetrate not only to man's internal sight or thought, but also to his very hearing, a result that readily follows; on which matter, by the grace of God, I can speak from experience.

2 25. *And the woman said to him*, or, as Schmidius has it, *And the woman said unto the serpent*. From this it is evident that the woman gave an answer, or that she also spoke with him. For between spirits and men, especially men living in the state of the first-born, there is speech like the speech between companions and conversers on earth; but it is an internal speech, and yet is just as sonorous as if it were uttered by the tongue and mouth, though it does not go forth into sound. The nature of the reciprocal speech which passes between spirits and human minds shall, God willing, be treated of more fully elsewhere.

3 26. *But God hath forbidden us to take food of the fruit of the tree which is in the midst of the fruit garden, or to touch it;* or, as Schmidius renders it, *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it.* That fruit was so sacred that it was forbidden not only to eat of it but even to touch it. The meaning is, that they should not draw anything from the memory that has been admitted thereto from the world and nature through the gates of the senses, by their own effort or choice; thus acquiring understanding for themselves by the posterior way, which is the way of the knowledge of good and evil; but that all such things, even those that have come in by the posterior way, should be called forth by God alone through the superior way; and that thus they would lead, in all respects, the life of heavenly spirits. For it is thus that heavenly spirits suffer themselves to be led by the Love and the Prince of heaven; and such also is the nature of all who are to come into the holy society, that is, into the kingdom of God. For in all things they were taught by divine inspiration.

5 27. *But God knoweth that if ye eat thereof, then your eyes will be opened, and so ye will be as gods, knowing good and evil.* From what follows it is apparent that he spoke the truth; that is to say, that not only would their eyes be opened, but they would also be like God in the knowledge of good and evil; otherwise he could never have persuaded them. For whatever was true, this they at once perceived of themselves; as is the case also with heavenly spirits, who, by an inmost sense as it were, at once perceive truths connate with themselves, and give them their assent. But they could not yet be conscious of what the knowledge of evil would bring, since at that time they were swollen with the love of self, or with the affection of their own glory. For evil is then eagerly taken up in place of good; and because falsity then begins to appear like truth, evil also begins to appear like good. The love of self carries this with it. Shade then follows in place of light, though the shade counterfeits the appearance of light. For in truth, and in the good concluded therefrom, is heavenly light and fire; but in falsity and evil is natural light and fire which, relatively, are nothing but the darkness and cold of the rational mind. Truth itself dictates that we are the soil and dust of the earth; and that we are potencies, who are able to do nothing of our own selves; and that thus it is by self-acknowledgment and consequently humility of state that we are rendered acceptable to God; and that to God alone belongs glory. If we are deprived of this truth, then, as we recede from truth to falsity, so we recede from good to evil; and thus are separated from heaven and embrace such things as give assent to that love, and which, therefore, are most utterly false. That this cunning serpent inspired that love, and indeed with affection, as is usually permitted by God for the sake of temptation, is evident from the fact that he promised them that they would be like God—they not knowing that afterwards they would no longer, like heavenly spirits, suffer themselves to be led by God, but, like infernal spirits, would be led by the prince of this world and his genii or spirits who, together with their leader the devil, inflated with the love of self, had in like manner revolted and had departed from light to darkness.

6 28. *Then the woman, when she saw that the tree was suitable for food and pleasing to the eyes and desirable for acquiring learning;* or rather, as Schmidius has it, *And the woman saw that the tree was good for food and appetizing to the eyes, and especially desirable*

for the giving of understanding. From these words it is clear that it was permitted even to this infernal serpent to inspire in the woman's mind and also at the same time in Adam's, affection, desire, and appetite, as stated in the text; for it is said that the woman saw the tree, that it was suitable for food, appetizing, and desirable. For the sake of temptation, it is permitted that states of this kind be induced, which persuade against the truth of a thing; and desires of this kind, which excite the animus against its goodness; and this in order that, by the choice of good, men may deserve the palm of victory. Such are the exercises, or such the almost perpetual wrestlings of the sons of God. That such is the case I myself can confirm, having learned it, by the grace of God, from daily experience. But to resume. That this tree with its fruit signifies the understanding, or intelligence induced into human minds by the gates of the senses and thus by aid of knowledges, is sufficiently clear from the words of this text; for *it was appetizing to the eyes, and especially desirable for the giving of understanding.* To us, born and educated to the natural life, that is, instructed by the posterior way and thus by the way of sciences, it may seem remarkable that there was so great a crime in the following of this desire; but when men carefully weigh the fact that the first-born had been led by the heavenly way, that is, by influx from the superior toward things inferior according to divine order, thus immediately by the only-begotten Son of God, and by the Holy Spirit; and that, when order was inverted, and the influx was from the inferior to things superior, they could not but be led by the prince of this world or the devil; it can then be quite evident how great was the guilt and crime in this endeavor and daring. For the whole order was then inverted, and with this inverted, they could not but live with their new leader, separated from heaven.

29. *And moreover she gave also to her man, and he did eat.* That is to say, she persuaded him also to recede from perpetual heavenly influx, and to open himself to influx through the sensations, and thus to admit only the allurements of the world and the body. Perhaps also she did this for the sake of consulting her own advantage, and that he might learn the causes of effects, the uses of objects, and the ends of means, from nature and his own experience and not from divine inspiration. The nature of that state in which we are ruled by heavenly influx, and this not only as to our

thoughts but also as to the very actions or motions of our body; and that then it is not permitted to do the least thing from a judgment excited by the inferior faculties; this is known to me, who, by the grace of God, have experienced it.

7 30. *Then their eyes being opened, they both perceived that they were naked; and weaving fig leaves they made for themselves breechcloths.* That is, they perceived the evil, or the infirmity of their understanding. After the fall this infirmity was also represented by nakedness, just as before the fall innocence had been represented by the same thing. Nothing of evil is brought forth so long as they are led immediately by the Divine Spirit; for then nothing is called forth from the memory and comes into the thought or perception except what is good, that is, Divine; and this, as if by mediation, regards some further end. But when they come under their own jurisdiction, as it were, although they are not under their own but under the jurisdiction of the genii of [the prince of] the world who persuade them that they are under their own, then they are carried away by their senses, first external then internal, and by the delights thereof and the allurements of the animus; then also they are rendered as it were conscious of the fact that they are being led by themselves, because it is evident to their senses that they are being led corporeally. But I can firmly assure you that the case is wholly different. Thus now, with order inverted, they began to enter into a natural life, when before they had lived a heavenly life and, like potencies, had been led by the [Holy] Spirit and by the Only-begotten of God. They were ashamed, and made for themselves breechcloths, that they might hide themselves from the divine face which now represented before their eyes the state of innocence and integrity, and at the same time the state of infirmity introduced by the fall; but in vain did they seek to conceal themselves from these things and from the truth which then shone in. Thus they well perceived, as with opened eyes, how much of impurity there is in conjugial love when men do not suffer themselves to be led by the Divine Spirit to most perfect ends.

9 31. *And Jehovah God, calling to Adam, said, Where art thou,* etc. That it was a real voice and was also perceived by the hearing, but by Adam alone, no one can doubt, except one who is ignorant of this state. In the same way also did God speak with the prophets

and finally with the apostles. But of these matters we shall treat more clearly elsewhere.

14 32. *Then God spake unto the serpent as follows: Because thou hast done this, thou shalt be accursed above all the beasts of the earth, both tame and wild; on thy belly shalt thou go and dust shalt thou eat as long as thou livest;* or, according to Schmidius, *Because thou hast done this, be thou cursed above all beasts and above all the wild beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life.* This was followed, both spiritually and naturally, by its due effect. For if natural effects, such as the objects of the vegetable kingdom and also of the animal, be types of heavenly things that correspond to them; and if they be spiritual representations in things natural, and natural representations in things spiritual; then from the one must follow the other. The spiritual effect was that the devil with his genii or angels was cursed above all creatures or genii, and that he was to go upon his belly, that is, would look to things inferior, earthly, and mundane, and would not, as before, look up to things superior and heavenly. For he was so created, that by him heavenly things could be joined with earthly, or spiritual [and] superior things with natural, and *vice versa;* for he was a uniting medium or bond between heavenly things and earthly, or spiritual things and natural. But now that the order had been inverted, he was to go upon his belly and to be open only to things earthly and mundane. Moreover, from its cause in things spiritual, such a state could not but redound to every kind of serpent, and this by reason of the correspondence of the divine representation which, in the ultimates of nature, is in all respects actual, or which necessarily exists in actuality in the things that correspond.

15 33. *And I will bring such enmities between thee and the woman, and between thy seed and hers, that it shall bruise thy head, and thou its heel;* or, according to Schmidius, *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall trample thy head* (with its heel) *and thou shalt bruise it* (only in the) *heel.*[5] This saying can never fall within a human understanding that has been acquired by a natural way, or by way of the

[5] In this quotation from Schmidius' version, Swedenborg departs from his invariable rule, never to quote the explanatory words added to the text by the translator.

sciences of the world; for to know what is here meant by the *woman*, what by her *seed*, and the *seed of the serpent*, and what by the trampling of the *head*, and the bruising of the *heel*, there is need of divine illumination. It seems to be explained to some extent in the twelfth chapter of the Apocalypse, which treats of the woman and of this serpent, then cast down from the heavens. One thing is clearly apparent, namely, that here was the first promise of the advent of the Messiah, who was to destroy the powers of the devil, and who would restore the order inverted and perverted by the first-born, and would thus yet establish the kingdom of God which had been foreseen in Adam's posterity. By the *head of the serpent* are meant the powers, endeavors, and daring attempts of the devil; for endeavor and will descend from the head. These powers were to be wholly broken, so that he would no longer be able to exercise any power over heavenly genii. For the head is where man regards superior things, and when this has been thrust down to the earth and dust, or to the ultimate of nature, he will no longer look to superior things, that is, to heaven, but to inferior things, that is, to the earth. Wherefore it is said in the Apocalypse, Ch. 12[9, 10, 12]: "And the great dragon was cast out, that old serpent called the devil and satan, which seduceth the whole world; he was cast down into the earth, and his angels with him. Then I heard a great voice in heaven saying, Now is come salvation, and power, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down. Woe to the inhabitants of the earth, and of the sea; for the devil is come down unto them, having great wrath."

34. By the *heel* is meant nature; therefore it is said that the serpent would bruise him, that is her seed, by this, namely, that under the active guidance and inspiration of the prince of this world, the greater part of Adam's posterity and of the gentiles would live a natural life; but he would not bruise him as to things superior, spiritual, or heavenly. For it is said of the Messiah that, when He sitteth on the throne, that is, in heaven, God will subdue under him the earth and all the enemies of heaven as His footstool [Ps. 110], that is, will put under His feet the devil and all his crew, and thus will trample on his head. On the other hand, the devil will bruise his heel in the manner already mentioned. The animus also, with its affections, which in us rules the bodily nature, will be subject, like a footstool, to the rational or intellectual mind which was made

heavenly. And so, lest, with the inversion of order, the animus with its affections should rush into this heavenly mind; and, on the other hand, that this mind might flow into those affections of the animus and excite them according to divine order; therefore, all these passions of the animus, or the infernal genii by whom such passions are excited, are to be trampled upon by the coming Messiah, that they may look, not with head uplifted, but with head turned only downwards, that is, may look to nature. Yet nature, which flows in from beneath through the senses and then through the animus, will in many ways bruise the heel, that is, the lower part of that mind. But of this matter, under the divine auspices, we have treated elsewhere.[6]

16 35. *And to the woman he said, I will afflict thee with many pains and tribulations;* or, according to Schmidius, *Multiplying I will multiply thy pain and thy conception.* In place of a state of utmost happiness conjoined with supreme tranquillity of mind and animus, was now to come a troubled and restless state, such as necessarily follows when order has been inverted and perverted. For then the faculties wage war with each other, or the rational mind which was made heavenly wages war with the inferior mind which is natural. Thus the bodily nature, which is ruled by two mutually conflicting or inimical minds, must suffer; whence arise pains.

36. *Therefore shalt thou bring forth children with pain; and thou shalt depend on thy man, and he shall rule over thee;* or, according to Schmidius, *Under thy man shall be thy desire, and he shall have dominion over thee.* Here natural desire is signified, arising from the love of her own and her husband's body, and from the love of the world; while formerly the desire had been purely spiritual, arising solely from love of the ends and uses of the kingdom of God [which were to be accomplished] by means of a posterity yet to be born. Thus the one will have dominion over the other, while formerly there had been such concord and mutual love that they were profoundly ignorant of what dominion and discord meant. For one mind in two bodies, or two minds most closely conjoined by such love, must needs be ignorant of what is meant by the dominion of one over the other. In this state also "the man would cleave unto his wife and they would coalesce into one flesh" (Gen. 2^{24}); for concord such as this would simulate an absolute *one*, or a unit, since the love of

[6] See *Worship and Love of God*, n. 69 *seq.*

minds is spiritual conjunction whereof natural conjunction is a consequence; for on the judgment and state of the mind depends the nature of the whole body. It was different afterwards, when they lived, not from a divine or unanimous spirit, but from discord, thus, as it were, separated; and then arose perpetual discords, these being necessary consequences when merely corporeal affections are excited by way of their senses and body and rush into the sphere of their mind.

17 37. *And to Adam he said: The ground shall be unfruitful because of thee, and* [*with labor*] *shalt thou seek food therefrom all thy life;* or, according to Schmidius, *Cursed be the land because of thee; in sorrow shalt thou eat of it, all the days of thy life.* Heaven and the world, with their natures, are so effigied in man that he is formed wholly after their type. In heaven and the world are active forces, but in man passive forces; which two mutually correspond to each other, like things that act and those that correspondingly suffer and react. For we are nothing but passive potencies formed after the nature of the active potencies of heaven and the world; so that like little walking universes, as it were, we represent little worlds or microcosms. When the order in this human microcosm has been inverted and perverted, or when its corporeal nature has invaded its heaven, then follows a similar state in the universe also; for the world is united to heaven by means of man, its correspondent effigy, and nowhere else. But when this bond has been cut asunder by an inversion and perversion of order induced by the prince of the world, or the devil, then universal nature also suffers; otherwise that prince with his discords and the torches of his loves would easily infest heaven itself and its inhabitants. This is the reason why, according to the words of the Apocalypse, that serpent was cast down from heaven [Apoc. 12^{7-9}]. All this scarcely falls within our understanding, even obscurely, unless we have a perception of order itself as instituted by God; and therefore this order has been treated of in a special little work.[7] Hence the cursing of the earth, and afterwards of Adam's posterity, which likewise is meant by that
18 earth; the curse, namely, *that the earth should bring forth thorns and thistles, and the man himself should eat the herb;* or, according to Schmidius, *the produce of the field;* while formerly, as may be

[7] The reference is probably to *The Worship and Love of God.* See Part 2 of that work, n. 87 *seq.*

evident from the preceding verses, he had eaten only the most delicious and tasty fruits, that is, had perceived the uses of all things—which uses are compared to fruits.

19 38. *With the sweat of thy brow shalt thou obtain food, till thou return to the ground from which thou art risen; for dust thou art, and unto dust shalt thou return.* These perpetual discords arising from the destruction of order are perpetual causes of pains and diseases both of the animus and of the body, the effect whereof is death itself; for an image of death lies in every single cause of death. Moreover, according to the quality of the general state, or of the state in the universal order of the body, such is the state in its single or most single parts, and thus in the thoughts, affections, actions; for the general or whole is constituted of its parts. Since now the love of self or ambition—so that he willed to become like God—was the true cause of the inversion of order, or of the state in which his inferiors aspired to superiors, that is, his nature to heaven, when yet nature can never enter heaven, therefore truth itself was actually assailed and thus the connection cut asunder. Therefore sentence was passed on him that he should return to the dust from which he was risen, and that thus, the spirit of his pride broken, he should be extinguished, and be reduced to the deepest humility and to nothingness. This also is the reason why prostration to the ground and the scattering of dust [on the head] was afterwards widely accepted as a token of humility before God.

22 39. *And then he spoke as follows: Since man has become as one of us knowing good and evil;* or, according to Schmidius, *Behold the man is become as one of us, knowing good and evil.* That is, because he had acquired the knowledge of good in the state of his integrity, and the knowledge of evil in his state after the fall—for from heaven there flowed into his mind nothing but good, but, when order was inverted, from nature flowed nothing but evil—therefore he came to the knowledge of both, and in this was like the Persons of the Divinity. In these respects the devil spoke truths. On the other hand, because he chose evil and exercised it in act, but neglected the good which he knew, and rejected it for the sake of ends terminated in nature, as is apparent in all his posterity, he became wholly unlike God and like the devil; but as to this, the devil had kept silence.

40. *Wherefore there was danger*[8] *that he reach forth his hand to the tree of life also, that by plucking and tasting its fruit, he may*
23 *live to eternity. Therefore he drove him out of the fruit garden of Eden, that he might till the ground whence he was risen.* Because this is meant both spiritually and naturally, the effect also is meant both spiritually and naturally. *Spiritually,* in that the superior way into the intellectual mind, that is to say, the way from heaven through the soul—which is the way of the one only Love, or of the Only-begotten of God—was closed; and *naturally,* in that he was also expelled from the garden lest he touch the tree of life. For since the *tree of life* with its fruit signified intelligence flowing in immediately from heaven by the superior way, that is to say, true wisdom and verimost life such as the celestial have—a life which Adam also lived in the state of his integrity; and since the *tree of the knowledge* of good and evil signified the intelligence which was to be acquired by the posterior or natural way, in which intelligence there is nothing of light and life but only the image of shade and death; and since the earthly *paradise* signified heaven or the heavenly paradise; therefore the superior way into his mind, that is, into the heaven of his body, was closed, lest nature should strive to rush into it; and so he was expelled from paradise or heaven, and the posterior or natural way was opened. Thus, with the prince of this world his seducer and now his master, he was separated from heaven; and, with him, he was to cultivate the ground or nature from which he was risen. Because this was effigied or represented in a paradise and its fruits, therefore he was actually expelled from the earthly paradise as he had been from the heavenly, lest he put forth his hand to the tree of life and taste its fruit. Thus Adam was devoted to death both spiritual and natural; nor could he or his posterity return to his heaven or paradise until he had been rescued to heaven by means of the Messiah, who was to trample upon the head of the serpent, thus upon human minds that live a natural life with the prince of this world.

24 41. *And when the man had been cast out, he stationed cherubs at the eastern side of the fruit garden, and a flamy waving sword to guard the approach to the tree of life;* or rather, as Schmidius renders it, *And when he had driven out the man, he made cherubim to*

[8] Castellio's words are, " there is danger," etc. These Swedenborg has altered to read as in the text.

dwell at the east of the garden, and the flame of a sword turning this way and that, to guard the way of the wood of life. By cherubs are meant the guards or the guardianship around the throne or seat of God, lest inferior things rush into superior, or natural into heavenly. Therefore also they were stationed at the eastern side where the sun of wisdom, or God, is always in his rising. By the flame of a sword turning itself this way and that, are meant the loves of self and the world, or cupidities, which are torches, or flames, or fires, as of firebrands or dried out wood, which turn and wave themselves, on the one side into the intellectual mind, that is, into the heaven of the human microcosm, and on the other into nature or the very body. As long as these fires are burning, man can never enter heaven; for it is vain for natural flames to endeavor to extinguish heavenly flames, however much they may consume the lowest part of the mind, and thus injure the heel of him that sitteth upon the throne. Thus the way to the wood or tree of life is guarded, and this, lest natural things should rush in by this way, which is the way of the prince of this world.

42. Moreover, that by the tree of life is meant the Prince of heaven, the one only Love, the Son of God, or the Messiah himself who is to establish the kingdom of God; and by paradise, his heaven, where are the choirs of the celestial; and by the tree of the knowledge of good and evil, the prince of the world; will come to be shown elsewhere; for the superior way is the way whereby the Prince of heaven enters into our minds, while the posterior way is the way whereby the prince of this world enters. And that Adam in the state of his integrity, had been led like a heavenly spirit by the Prince of heaven, but afterwards was led by the prince of this world, will also clearly appear in what follows.

These things are premised

* * *

THE WORD EXPLAINED

THE HISTORICAL WORD

Joshua 1:7, 8

Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not thou from it to the right hand or to the left, that thou mayest act with prudence in all things whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt act with prudence. (See n. 5880.)

[The above is inserted here in accordance with a suggestion written by the author on the inside of the front cover page of Codex 61. His words are: "Perhaps the words in Joshua, chapter 1, verses 7 and 8, should precede the explanation of Genesis and Exodus." Then follows a brief explanation of these verses, which was afterwards crossed off and the words "Respecting these words, confer n. 4464 [our n. 5880]" substituted. The same suggestion is made on the inside of the back cover, where we read: "The words in Joshua, chapter 1, verses 7 and 8, should perhaps precede the explanation of Genesis or of Exodus, or of both. The explanation may be seen in n. 4464." In this quotation from Joshua, Swedenborg used Schmidius' version.]

THE WORD EXPLAINED

But let us examine the Scriptures, especially with the purpose of searching the kingdom of God; that is to say, its future quality, and many things appertaining to it. The Scriptures treat of the kingdom of God, not here and there, but everywhere; for this kingdom was the end in the creation of all things both of heaven and of earth.[9]

1. Heaven and earth were created and produced by God the Father, Son, and Holy Spirit, to the end that they might be filled with inhabitants or natives—heaven with spirits and human souls, and earth with inhabitants clothed with a body, who, after the course of their life has been accomplished, shall depart thence into heaven. Therefore heaven was created for the sake of God; the visible mundane system with its lands, for the sake of heaven; and both for the sake of the kingdom of God to be established in the heavens and on earth; and this kingdom for the sake of the Son, the Only-begotten of God, His one only Love, our Messiah, who will be the King or Ruler of that kingdom for ever, or the Soul of that society which is also called the Holy City and Jerusalem. Thus all things were created for the sake of the glory of God the Father, to whom belongeth the kingdom, the power and the glory for ever. This being the ultimate end, all first and intermediate ends look to it in themselves; and since the ultimate end is always seen present in mediate ends, as though in mirrors, therefore there is nothing in first creation and in subsequent sacred institutions, in a word, in those things which are extant in the Scriptures inspired by God, that does not as a type represent that kingdom, and express and effigy it before our eyes to the very life.

(See n. 5.) [1]

[9] See our *Introduction*, pp. 121–22.

[1] It appears that Swedenborg contemplated inserting no. 5 here as paragraph 3; see n. 5 *fin.*, and n. 19.

GENESIS I

(*That Elohim is in the plural, see chapter XX, verse 13.*)

2.* *Castellio's Version*	*Schmidius' Version*
1 In the beginning God cre-	
2 ated heaven and earth. And while the earth was inert and formless and the deep overspread with darkness; and the Divine Spirit moved to	2 And the earth was waste and void; and darkness was upon the faces of the abyss. And the spirit of God moved upon the faces of the waters.
3 and fro over the waters; God commanded that light should exist, and l i g h t existed.	3 And God said, Let there be light; and there was light.
4 And when God saw that the light was good, he separated the light from the darkness.	4 And God distinguished between the light and the darkness.
5 And he called the light Day, and t h e darkness Night. Thus from the evening and the morning came the first day.	5 [And God called the light Day, and the darkness he called Night. A n d] the evening a n d the morning were the first day.

[Author's note.] OBSERVE: The above is according to the versions of Sebastian Castellio and Sebastian Schmidius, both of whose words I wish to cite in places where there appears to be any discrepancy in the meaning. Castellio's are those which are written in a running style, while Schmidius' follow the text literally without the running style.[2] [In the MS these two versions follow verse by verse one after the other, but for the convenience of the reader we have arranged them in parallel columns.]

* [By the author:] Here take also Schmidius' version.

[2] Sebastianus Schmidt or Schmidius, D.D., was born in Alsatia, 1617, and died in 1696, at Strasburg, where he taught as Professor of Theology. He was a voluminous writer, his works including a number of detailed commentaries on the books of the Bible. But his principal work was a literal Latin version of the Bible, published in the year of his death. It was much used by Swedenborg, and a copy of it, filled with marginal notes, was found among the latter's effects. This copy was photolithographed by Dr. R. L. Tafel, and published in 1872.

Sebastian Castellio (or Castallio) was born in Dauphine, 1515. His original name was Chateillon, which he Latinized into Castellio. His great talents led

3. The history of creation commences from chaos, both the universal chaos of the mundane system and the particular chaos of our planet. For in the very beginning of things it is said, that *the deep was overspread with darkness*, or that *darkness was upon the faces of the abyss* (vs. 2); while afterwards, when the earth, which in the same verse is described as inert and formless or waste and void, had emerged from its universal chaos, and the ether had arisen, which transmits the solar rays and is here signified by the Divine Spirit moving to and fro over the waters (vs. 2), light existed (vs. 3); then, when, in the vicinity or confines of the sun its parent, the earth had commenced its axillary or diurnal rotations, it is said that God distinguished between the light and the darkness, and that he called the light Day and the darkness Night (vs. 4 and 5). This whole time of creation, from the dense darkness of the universe to the risen light, is called a day, and therefore the evening and the morning were the first day (vs. 5). These days are to be called Days of creation, and they signify entire spaces of time; but the ordinary days of our earth began from light and not from darkness, according to verse 5: *And he called the light Day and the darkness Night.* An age is called a day or year in many places, as in Genesis $5^{5, 8, 11, 14, 17, 20, 23, 27, 31}$; 9^{29}; 10^{25}.

4. In this first chapter of Genesis the truth is plain that creation was wrought or effected by *Speech*, or by the *Word;* for God *commanded* or *said* and the works of the six days followed as the effect (chap. $1^{3, 6, 9, 11, 14, 20, 24, 26, 29}$), that is, were *wrought.* Creation itself, which is the prevision and provision in the Divine Mind of all

Calvin to secure his appointment as Professor of Humanity at Geneva. But here his determined opposition to the doctrine of predestination soon brought him into disfavor with the all-dominating Calvin, who quickly procured his banishment from Geneva. He sought refuge in Basle, where he barely supported his numerous family by teaching Greek, and where, in 1563, he died in great poverty. He wrote many works, including an attack on predestination, as making God a tyrant and discouraging virtue. But his principal work was his Latin version of the Bible, dedicated to Edward VI of England, and published in 1551. The translation was bitterly assailed by Beza and Calvin, and in subsequent editions Castellio incorporated his defence against these critics, together with arguments in favor of free discussion, and a treatise directed against the right of civil magistrates to punish for heretical beliefs. These writings so angered Calvin that he endeavored to have Castellio banished from Basle, but in vain. Swedenborg's library contained four copies of Castellio's translation, namely, two of the edition of 1726 (London, 4 vols.) and two of the edition of 1738 (Leipsic, 2 vols.).

things, and consequently the representation of the ends of the universe with their means to all eternity, is attributed to God the Parent, while Speech or the Word is attributed to the Second Person of the Divinity, that is, to his only-begotten Son (as also is frequently the case in other passages of Scripture), and the efficient cause to the Holy Spirit. Thus the things decreed, and then commanded, were also wrought.

That many Persons of the Divinity concurred to the work of creation is clearly evident from verse 26 of the present chapter: "God said, let us make man after our image"; and from chapter 3^{22}: "Since man has become as one of us." And that creation is distinct from the efficient cause or from the production of effects, see chapter 2^{3}: "God rested from all the work which he had created and made," or, according to Schmidius, "which God created by making," etc. It is also clear from our own selves that something analogous to a kind of speech concurs to the production of every single act. For first we represent in ourselves ends and uses, and decree acts, and also in our mind provide the means; next we give tacit orders or commands, as though by speech or word; and then our spirit concurs. Thus from decrees and commands they come into corresponding actuality, that is, exist. Hence we can understand to some extent, although obscurely, what is meant by all things being made by Speech or the Word.

5. Since the ultimate end of creation is the kingdom of God which is to be established by the Messiah in the heavens and at the same time on earth, it follows that there was no single thing that did not, like an intermediate end or means, represent that ultimate end in itself, as in a type or effigy. This is true therefore not only of the creation and the works of each day thereof, but especially of paradise, Adam, and the state of his integrity and marriage, etc. Wherefore in these, first of all, as in representative mirrors, we may contemplate the state of the future kingdom of God. For singular representations are mirrors of universals, or particular representations are mirrors of generals, since universals are born and exist from their singulars, just as generals from their parts. Let us then first enter by the typical and symbolic path, and afterwards, by the favor of God, we shall endeavor to demonstrate our conclusions by the clear sayings of the prophets and apostles, and especially by the very words of the Messiah; all which explain these

types as evolved from their obscure swathings, and set them in the light of truth. (This passage ought perhaps to be inserted in n. 2 at the end.)

6. It is stated that not only this terraqueous globe but also the universe, or the visible mundane system with its atmospheres, came forth, rising from a certain chaos. For in the beginning the earth was inert and formless, or was an unordered mass; and the universe, like an abyss or deep, was overspread with darkness. But afterwards, with the dawning of light, all things with their several parts, were produced therefrom in due order and brought forth as though from a seminary or egg. For God commanded that the earth should bring forth shoots, herbs, trees (vs. 11), and that the earth should bring forth living creatures (vs. 20, 24, etc.). Thus from this dark chaos and from light, the evening and the morning was the first day (vs. 5). In like manner the works of the six other days also began from their evening and extended to their morning; thus the second day (vs. 8), the third (vs. 13), the fourth (vs. 19), the fifth (vs. 23), and the sixth (vs. 31). It is moreover a noteworthy fact that in the whole of nature there is not a single thing that does not take its beginning from a certain chaos, or from a like evening; and then when the light has arisen, as it were, and thus the darkness been dispersed, it emerges from this shade and proceeds to its dawn or morning. Thus Adam, taken and formed from the dust of the earth, took his first beginnings from a chaos or shade, and then with the breathing into him of a living soul, that is, with the dawning of the light of his life, he entered upon the life of the state of his integrity. All his descendants enter their evening when they enter infancy, and then, with the dawning of the light of their intelligence, they pass on through periods as it were, and so to the morning and noon-day of their life. In each and every thing in the three kingdoms of nature exist similar auspices and progressions, to wit, from chaos and dawn to light and morning, to recount all which would be too tedious, and would moreover be superfluous.[3] Now because in singulars as in mirrors, we can behold universals, or

[3] [By the author:] As for instance in ideas, which are first obscure and general, and in process of time become more clear and distinct; in the animal body, where the blood is first commingled—as in a chaos—in the right chamber of the heart, in the portal vein and in its other receptacles; so the food in the stomach, etc.; but these instances, together with many others, may be given in notes.

in particulars generals, as was indicated above [n. 5]; so in the work of the first day of creation, as also of the other days, and finally in the life of the first-born and of his descendants, etc., we can contemplate general societies and their ages and lives, to wit, that these likewise progress from a certain chaos or darkness to light, that is, from evening to morning. For when Adam by his fall had confounded human lives both in himself and in his descendants, and had cast them into the densest shade, as into a certain chaos, then in order that all things might afterwards be reduced into their order, a Light was to arise, or the Sun of justice and wisdom, that is, the Messiah was to come, who should pour into human minds a new light or life of intelligence and wisdom, and thus should create a new man and a new heaven and new earth, and thus restore the kingdom of God, the ultimate end of creation. And so this great day also, which involved the destinies of the whole human race, again became evening and morning.

[Genesis I]

	Castellio	*Schmidius*
7.	6 Then God commanded that a Liquid should exist between the waters, which should disjoin water from	6 And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters and the waters.
7	water. And he made the Liquid that should divide the water which was underneath the Liquid from that which	7 And God made the expanse and distinguished between the waters which were under the expanse, and the waters which were above the expanse; and it was so.
8	was above. When this was done he called the Liquid Heaven. Thus from the evening and the morning	8 And God called the expanse Heaven. And the evening and the morning were the second day.
9	came the second day. Then God commanded that the water which was under heaven flow together into one place, that the dried land might ap-	9 And God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear; and it was so.

10 pear. When this was done, he c a l l e d the dried land Earth, and the flowing together of the water Sea. And noting that this thing
11 was good, he commanded that the earth bring forth shoots, fruitful herbs and fruit-bearing trees, which should put forth fruit, each after its own kind, and in which should be its own seed, upon the earth; and it was so
12 done. And the earth put forth shoots, that is, different kinds of fruitful herbs and fruit-bearing trees, in which was its own seed; which thing he also noticed
13 as being good. Thus from the evening and the morning
14 came the third day. Then God commanded that luminaries exist in the liquid heaven to separate day from night; which should also produce signs and times and
15 days and years; and, shining in the liquid heaven, should give light; which same was
16 done. And God made two great luminaries, the greater one to govern the day, and the lesser to govern the night; and the stars also.

10 And God called the dry land Earth, and the gathering together of the waters called he Seas. And God saw that it was good.
11 And God said, Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, whose seed is in itself upon the earth; and it was so.
12 And the earth brought forth grass, the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good.
13 And the evening and the morning were the third day.
14 And God said, Let there be luminaries in the expanse of the heaven to distinguish between the day and the night; and let them be for signs and for set times, and for days and years.
15 And let them be for luminaries in the expanse of heaven to give light upon the earth. And it was so.
16 And God made two great luminaries, the greater luminary for the ruling of the day, and the lesser luminary for the ruling of the night; the stars also.

17 And he set them in the liquid heaven to give light to the

18 earth, and to govern the day and the night, and to separate the light and the darkness. And this also he saw

19 was good. Thus from the evening and the morning

20 came the fourth day. Then God commanded that the waters bring forth swimming creatures and fowl that should fly through the air

21 above the earth. And God created great whales and every kind of water animal and of winged fowl, every moving thing that hath its rise in water. And when God

22 saw that this was good, he made them fruitful by these words: Be ye fruitful, multiply, fill the waters in the sea, and let the fowl be multiplied

23 upon the earth. And from the evening and the morning

24 came the fifth day. Then God commanded that the earth bring forth different kinds of living creatures, namely, of cattle and serpents and wild beasts of the earth; which same was done.

25 And God made different

17 And God placed them in the expanse of heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide between the light and the darkness. And God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters make the creeping thing, the living soul to creep; and let the bird fly above the earth, upon the faces of the expanse of the heavens.

21 So God created great whales and every living soul that creepeth, which the waters made to creep, after their kind; and every winged bird after his kind. And God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let the bird multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living soul, after his kind, the beast and the creeping thing, and the wild beast of the earth after his kind; and it was so.

25 And God made the wild beast

kinds of wild beasts of the earth, and of cattle, and of all serpents of the ground. And when he saw this thing

26 that it was good, He spake as follows: Let us make man after our image, a likeness of ourselves, who shall have dominion over the fishes of the water, the fowl of the air, the cattle, and finally over the whole earth and whatsoever moveth on the
27 earth. So God created man after his own, that is, the divine image, namely, male

28 and female. And he gave them fruitfulness, addressing them as follows: Be ye fruitful, multiply, replenish the earth and subdue it; and have dominion over the fish of the water and over the fowl of the air, and over all beasts that move upon the
29 earth. Behold I deliver to you, he said, all herbs that are in every soil of the fruitful earth, and all trees supplied with arboreal fruitage, which bring forth seed, and which ye shall use for nour-
30 ishment. But to all the beasts of the earth, and the fowl of the air, and every creature upon the earth that

of the earth after his kind, and the beast after his kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.

26 And God said, Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the bird of the heaven, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 And God created man in his image, in the image of God created he him, male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply [and replenish the earth], and subdue it; and have dominion over the fish of the sea, and over the bird of the heaven, and over every animal that creepeth upon the earth.
29 And God said, Behold I have given you every herb yielding seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for food;
30 and to every beast of the earth and to every bird of the heaven and to every thing that creepeth upon the

is animated with living breath, to them I give all the greenness of herbs for pas-
31 ture. When these things were done, God noted all the things that he had made, that they were very good. Thus from the evening and the morning came the sixth day.

earth, wherein is a living soul, every vegetable of the herb for food; and it was so.
31 And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.

8. Just as the first day, or the first space of time wherein the creation of things was actually carried on, commenced from a chaos or shade which is called evening, and tended to its dawn and perpetual spring, that is, to its morning; so also, under the divine auspices, the works of the other days or spaces of time were carried on from their commencements in shades, to their first and supreme perfection, thus to the dawn or morning of what follows. Thus on the SECOND DAY was stretched around the globe—soon to become terrestrial—the aerial atmosphere, which is called the Liquid between the waters, or the Expanse in the midst of the waters, which should disjoin water from water (vs. 6, 7); it is also called Heaven (vs. 8), as is frequently the case elsewhere, as in verse 28, where are the words, "the bird of the heaven." On the THIRD DAY, this globe, fluid and as it were aqueous in its primordial beginnings, was overlaid with a crust and became earth, while the waters flowed together under this crust. That this orb was fluid or aqueous, appears from verses 2, 6, 7, and finally from verses 9 and 10, where God commanded that the water which was under heaven, or under the proximately incumbent atmosphere, should flow together into one place so that the dried land might appear; which land he called Earth, and the flowing together of the water, or the gathering together of the waters, he called Sea. Next, this dried land was adorned with the vegetable kingdom, that is, with greenswards, flowerbeds, and orchards; which are afterwards reborn from roots, seedlets, and fruits, or from seeds enclosed in the bosoms of fruits; for a distinction is made between the grass, the herb yielding seed, and the trees bearing fruit (vs. 11 and 12). Unless the atmosphere had first been circumfused around the globe, it would scarcely have been pos-

sible for all these to have shot up or sprouted from the bosom or womb of the earth their parent, the whole of which was like a seminary or great egg filled with innumerable little eggs. For, according to chapter $2^{5,6}$: " No earthly plant having yet arisen, nor any herb, since Jehovah God had not sent rain upon the earth, there went up a mist from the earth, which watered its whole soil." As, on the first day came the axillary or diurnal motion of the earth, so on the FOURTH DAY came its annual motion, or the regular motion of its gyration about the sun; for from this arose months, which are called Signs; and also autumns, winters, springs, and summers, which are called Times; and moreover the days and years of those times, and thus the use and offices of those great luminaries. Therefore the sun and moon are here called Luminaries, that, shining in the liquid heaven, they might give light upon the earth (vs. 15 and 17). Hence came set changes which were distinguished and made into signs and set times, into days and years (vs. 14). So likewise the stars (vs. 16). No mention is made of the gyration of the sun around the earth but only of the times being governed by these luminaries (vs. 16 and 18). On the FIFTH DAY of creation reptiles came into being, or little aquatic and terrestrial worms arising from damp places; also fishes and fowl. For *God said, Let the waters make the creeping thing to creep, and let the bird fly above the earth* (vs. 20), and *God created great whales and every kind of water animal and of winged fowl* (vs. 21). On the SIXTH DAY were brought forth the more perfect animals, or *different kinds of wild beasts of the earth, and of cattle, and of all serpents of the ground* (vs. 24, 25). And lastly, the most perfect of living creatures, or Man, whom God created male and female, and this on the same day, or in the same space of time (vs. 26, 27, 31). He was most perfect because he was after the divine image (vs. 26, 27). That this was on the same day, see verse 31; and that under their dominion he placed all things, verse 28.

9. That the works of the six days may be set before the sight and thus before the understanding, reduced into one simultaneous compend, let us again recount them, but briefly. The work of the *first day* or time was chaos, both the universal chaos of the mundane system and the specific chaos of the earth; also the ether, by which light with its rays came from the sun the parent of its system and of the globes thereof; and lastly the diurnal and nocturnal motion

of the earth, by means of its rotations on its axis. The work of the *second day* was the aerial atmosphere with its vaporous dews exhaled from the aqueous globe. That of the *third day* was the encrusting of the earth by the separation of its waters from the dried land, whence came land and sea; and moreover the whole vegetable kingdom. That of the *fourth day* was the apparent offices of the sun, moon, and stars, effected by the regular motion of the terraqueous globe around the sun, and of the moon around this globe, whence come the set times of the years. That of the *fifth day* was the more ignoble living creatures, such as insects, fishes, fowl. That of the *sixth day* was the more perfect living creatures, the truly terrestrial, and lastly the most perfect of them all, or Man, male and female.

10. That it may clearly come to the understanding, what the *likeness* or *image* of God is, in which and into which Adam is said to be created; and hence what was the nature of the state of his life, which at this day is called the state of integrity; and consequently what was the nature of his will, or of that judgment which, in him above all mortals, is proclaimed as being most utterly free; and finally, whence he had the knowledge of all goodnesses, uses, and ends, he being the wisest and most intelligent of all men of the human race; for all this, it is necessary that we make it a matter of deep inquiry what is that order which he lived, and what that which we live. From order flows the very state of human life, and therefore, from a knowledge of the one comes a knowledge of the other. As is the order which we live, such also is the life, since all the laws and institutions of our life flow from order, being laws and institutions of order. But to know what order is, and then what the nature of order, it must also be known by what way spiritual things, superior and heavenly, inflow, and by what way spiritual things, inferior and natural. These knowledges must necessarily be premised, if we desire to come into a knowledge of the state of Adam's life before and after his fall; but they shall here be treated of briefly, since the reader may see a full treatment of them in my little works *On the Worship and Love of God*,[4] especially in the second part.

11. Let me then, in a few words, unfold what order is: It is such, that the supra-celestial[5] life inflows into the celestial, and this by a

[4] Swedenborg published Parts 1 and 2 of this treatise, as separate works.

[5] In the Latin the word here translated *celestial* may equally well be translated *heavenly*, in fact the author uses no other word in the sense of these two

mediating life into nature even to its terminations, from the last of which it will again turn to its first by unswathings, as it had proceeded in its descent by swathings. Supra-celestial life is the life of the Supreme Being himself; celestial life is the life of his Only-begotten, considered as in one body with celestial beings; mediating life is the life of the prince of the world, who, being made a bond between life and nature, afterwards revolted; but nature is that which has no life. Thus the gyre of this order revolves as follows, namely, from the Supreme Being who is veriest life, through his only-begotten Son, the one only Love, into celestial life or the life of celestial beings, and by and from this through natural life into nature herself, and then back again from the latter by the same natural way into the celestial life—but, as was said, this is effected by means of continual unswathings—and finally, by the one only Love, to the Supreme Being or to veriest life. Thus the hinge of all things is turned, and the door is opened from life to life, and the gyre of this order is perpetuated solely by the Love or Only-begotten of the Supreme Being by whom and for the sake of whom are all things.

12. But as regards the path by which heavenly things inflow into natural, and by which this order is instituted, it should be known that into our intellectual mind open two ways, the one immediately from the supreme heaven, and the other immediately and at the same time mediately from the ultimates of the world. The way by which heaven inflows is the supreme and first essence of our life, which is called the soul; while the way by which the world inflows is the external senses and also the animus or inferior mind, called also the natural mind. This first way therefore, is called the superior and heavenly way, for it opens only to God, his Only-begotten, and the Holy Spirit; but the other way is called the inferior and natural, and it opens to the prince of this world or the devil. By the superior or heavenly way inflow divine inspirations, knowledges of uses and ends and thus of superior truths and goodnesses; also supreme loves and heavenly affections with their peace, happiness, and felicity, that is, with the universal heaven. But by the inferior or natural way inflow the knowledges of effects and utilities in the world; consequently sciences, especially those of evil. For natural

meanings. Unless, as in the present case, the word celestial seems obviously preferable, we have invariably translated it "heavenly."

loves and affections, with their cupidities and appetencies and the delights arising therefrom, are of the world alone by means of the senses, and of the body by means of the blood. Thus uses and ultimate ends are regarded, just as they are terminated, not in heaven and the Prince of heaven, who is the only-begotten Son of God, but in corporeal and mundane nature and consequently in the prince of the world who is called Satan.

13. By the superior or heavenly way is instituted the order instaurated by the Supreme Being, and determined into the first act by the Love of the Supreme Being or by Speech and by the Holy Spirit. In this order there can be nothing but what is divine, infinite, and eternal; for, as it is in the Supreme Being himself and in his Only-begotten and in the Holy Spirit, such it is in its great circle which flows and reflows in a perpetual gyre from firsts to lasts and from lasts to firsts. And because the image of God is in this order, it represents God himself; that is, there is in it nothing which is not full of the Deity.

14. It was in this order and into it that Adam was created; consequently, in the image of God, after the likeness of God, according to verse 26: *God spake as follows, Let us make man after our image, a likeness of ourselves,* or better, as Schmidius has it, *God said, Let us make man in our image, after our likeness;* see also verse 27: *And God created man in his image, in the image of God created he him;* that is, in the order and into the order which, as said above, represented God himself. Because he was thus made like God, as it were, there was given to him dominion over the universal world and its prince or the devil who, by spiritual correspondence, is compared in natural things to beasts, or rather to those wild beasts which creep on the ground, that is, to serpents. This is apparent from verses 28 and 29 of the present chapter, where are these words: *Subdue the earth and have dominion over the fish of the water and over the fowl of the air and over all beasts that move upon the earth;* or, according to Schmidius, *have dominion over every animal that creepeth upon the earth;* and again, from chapter $3^{1, 14, 15}$, where this serpent is called the most cursed of all the beasts of the earth, and also of the wild beasts, and it is said that he should walk, that is, creep upon his belly.

15. From Adam it becomes clearly manifest as in a type what will be the nature of the kingdom of God on earth; for he was its

first mirror; to wit, he was born in the most perfect order, that is, after the likeness of God; thus the last was represented in the first. Wherefore nowhere else in the Old Testament, except in the first-born beings before the fall, can we contemplate an effigy of that kingdom; namely, that in it will exist a like order, but still more perfect because existing in an entire society which will form one body and will live with one spirit; and thus, by means of the one only Love by whom that order commences and in whom it ends, will come a most perfect image of God. But on these matters the following verses will instruct us more plainly.

GENESIS II

	Castellio	*Schmidius*
16. 1	Thus the heavens and the earth were perfected and all the abundance of them.	And the heavens and the earth were finished and all the hosts of them.
2	And on the seventh day God finished his work which he had made; and he rested on the seventh day from all the work which he had made.	And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.
3	Therefore he made the seventh day an auspicious and sacred day, because that in it he had rested from all the work which he had created and made.	And God blessed the seventh day and sanctified it, because that in it God rested from all the work which God had created by making.

17. It is indicated in very plain words that the universe with its abundance, recounted in the preceding chapter, was created by the Supreme Being or by God the Parent and brought into effect or produced by his Son or Speech and by the Holy Spirit; for a manifest distinction is made between Creation and Production. In the first verse of the preceding chapter we read that in the beginning God *created* heaven and earth; but in the first verse of the present chapter, that the heavens and the earth were *perfected* or *finished;* and that creating is a different thing from making is confirmed everywhere in the text of the preceding chapter, as in verses 7, 8, 9, 16, 24, and also in the present chapter, verse 2: *God finished his work which he had made;* and verse 3: *He rested from all the work*

which God had created by making. Creation is a representation in the Divine Mind of all things from eternity; which representation by means, first divine and spiritual and then natural, is necessarily followed by actuality.[6]

18. It was in the last work of creation, or in Adam, that the heavens with the earth were first perfected or finished; for the one regarded the other, as the means regard the end. So the works of all the preceding days, by a successive series of mediations, regarded the last work which was Man. In him were the heavens and the world finally perfected; for man contains in himself an idea of the whole, that is, of the universe, to wit, heaven in his soul and intellectual mind, and the world in his lower parts which are subject to his intellectual mind as to a heaven. Thus man is made, as it were, a little universe which represented the great or grand universe; wherefore he is rightly to be called a microcosm.

19. It was mentioned above (n. 5*), that not only creation but also paradise, Adam before the fall, and the state of his life, all represented in some type the kingdom of God which will be established by the Messiah. So likewise with this seventh day on which God rested from all his work, and which was called an auspicious and sacred day, that is, was sanctified (vs. 2). That in like manner there will be a seventh day when the kingdom of God will come, and when God will be worshipped in holiness to all eternity, may be evident from the six great days which are so many intervals of the times now past. Enumerated, these days are: First, from the fall of Adam to the universal flood; Second, from the flood to Abraham, Isaac, and Jacob; Third, from these to the giving of the law in Mount Zion;[7] Fourth, [from the giving of the law] to the Temple at Jerusalem; Fifth, [from the Temple of Jerusalem] to the first coming of the Messiah; Sixth, from this coming even to his second coming, that is, to the most holy seventh day, the future day of the kingdom of God.[8] Thus also the one is effigied in the other, although not so manifestly as in the paradisaical life of Adam; but

[6] [By the author:] The divine, spiritual, and natural means may be explained in notes.

* In the autograph the reference is "n. 2 or 5," but this is because the author contemplated the possible transfer of n. 5 to be included as part of n. 2. See n. 5 *fin.*

[7] See n. 234g, note 9.

[8] Confer the author's summary of this passage on p. ix.

more clearly in those passages which treat of the new creation or of the existence of a new heaven and a new earth.

[GENESIS II]

	Castellio	*Schmidius*
20.	4 This then is the rise and creation of h e a v e n and earth: When Jova God had made the heaven and the	4 These are the generations of heaven and earth, when they were created, in the day that Jehovah God made the earth and the heaven.
	5 earth, no earthly plant having yet a r i s e n upon the earth, nor any herb (since Jehovah God had not sent rain upon the earth, neither was there a man to till the	5 No shrub of the field was as yet in the earth, and no herb of the field had as yet sprouted; in that Jehovah God had not yet caused it to rain upon the earth, nor was there a man to till the earth.
	6 ground), there went up a mist from the earth, which	6 And he made a mist to go up from the earth, and it watered all the faces of the earth.
	7 watered its whole soil. And when J e h o v a h God had formed man from the dust of the earth, and breathed into his nostrils the vital spirit, from which he became an an-	7 And Jehovah God formed man, dust of the earth, and breathed into his nostrils the soul of lives, and man became a living soul.
	8 imate man, He placed him in a fruit garden [9] which he had sown eastward in Eden.	8 And Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed.
	9 And out of the earth made Jehovah God to grow trees of every kind, both pleasant to the sight and suitable for eating, and also the tree of life in the midst of the fruit garden and the tree of the knowledge of good and evil.	9 There a l s o Jehovah God made to spring forth from the earth every tree desirable to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

[9] See note to *History of Creation*, n. 16.

21. After confirmation of the recitals of the preceding chapter by the words: *This then is the rise and creation of heaven and earth,* the subject passes on to the earth and the air—which latter here, as above (chap. 1^{8}), is called Heaven; and this for the purpose of describing the use of the air in producing vegetables, and in exciting man's corporeal life by respiration. The earth also served a like use, for from its dust came the vegetable kingdom and afterwards was formed man. That this is the case is apparent not only from the present verse [vs. 4], where heaven is first placed before earth—though immediately afterwards the order is reversed—but more evidently from the following verses, where we read, *No earthly plant having yet arisen upon the earth, nor any herb (since Jehovah God had not sent rain upon the earth, neither was there a man to till the ground), there went up a mist from the earth which watered its whole soil. And Jehovah God formed man from the dust of the earth,* or *dust of the earth* [vs. 5, 6, 7].

22. That by the *vital spirit,* or *soul of lives,* which Jehovah God breathed into man through his nostrils, is here meant proximately, not the rational soul, but air admitted into his opened lungs, in order that by the respiration thus given, his corporeal life might be excited, is confirmed by numerous passages of Scripture which are, as it were, interpreters of the present passage; as for instance, Genesis 1^{30}; 6^{17}; $7^{15, 22}$ (in verse 21 cattle are also mentioned); Exodus $15^{8, 10}$; 2 Samuel 22^{16}; Job 27^{3}; Psalm $104^{29, 30}$. It is confirmed also by the inbreathing or inflation of man by the nostrils; by the very life of the body, that is, of its senses and motions, which is aroused only with the opening of the lungs; also by the life of the superior or interior senses which do not actually live in their ultimate natures until this *soul of lives,* as it is called, has been inbreathed through the nostrils. Wherefore from this breath, man became animate, or, as Schmidius has it, *he became a living soul* (vs. 7), which soul is also attributed to every animal, as in Genesis 1^{30}; 2^{19}, and elsewhere.

23. That in the Mosaic history of creation there is everywhere a double sense of the words, namely a spiritual and at the same time a natural, is quite clear to the understanding of both the spiritual and the natural man from the tree of life and the tree of knowledge in the midst of the garden; for life and knowledge are spiritual; and yet they are adjoined to a tree. Whatever exists in the ultimates

of nature that same, seeing that it draws its origin from heaven, involves the heavenly in the earthly, or the spiritual in the natural. The reason is, because everything that is represented in the Divine Mind cannot but go on to actuality in the ultimates of nature and thus be effigied after the idea of heaven. Hence is the correspondence of all things—which correspondence, God willing, we shall follow up in its series. Therefore by the earthly paradise here is also meant heaven or the heavenly paradise as it is called; by the objects of the one, the inhabitants of the other; by the tree of life, the Prince of heaven, the one only Love and Son of God, by whom and from whom is all life and consequently all intelligence and wisdom; by the tree of the knowledge of good and evil, the prince of the world, from whom and by whom comes not life but death, not the intelligence of truth but that of falsity, consequently not the wisdom of good but that of evil, that is, folly and insanity. Of this tree Adam was forbidden to eat, but not of the tree of life except after the fall, chapter $2^{16, 17}$; $3^{2, 3, 23}$. For in the state of his integrity Adam, created in the image of God, lived not unlike a heavenly spirit clothed with a body, into whom the life of heaven inflowed by the superior way according to the order described above, n. 11, 12, 13, 14; but after he had been seduced by the prince of the world, he admitted influx by the inferior way contrary to this order. Thus he was no longer a heavenly man but became natural.

[Genesis II]

	Castellio	*Schmidius*
24. 10	And from Eden there flowed a river to water the fruit garden; and it went out therefrom divided into	A river went out of Eden to water the garden; and from thence it was parted and was made into four heads.
11	four heads. Of these, the name of one is Phison, which river went over the whole of Hevillah where there is gold;	The name of the first is Pison; the same compasseth the whole land of Havilah where there is gold;
12	and the gold of this region is of the finest; there also is bdellium and the gem onyx.	And the gold of that land is of the best; there also is bdellium and the shoham stone (or onyx [1]).

13 The second river is called Gehon; and flows it through the whole land of Ethiopia.

14 The third is called Tigris; it flows to the east where is Assyria. The fourth is Eu-

15 phrates. Into this f r u i t garden of E d e n Jehovah God led the man, and set him there to till it and to oversee

16 it. And he commanded him thus: Thou mayest take food of all the trees of the fruit

17 garden, except the tree of the knowledge of good and evil; for if thou take food of this thou shalt die.

13 And the name of the second river is Gihon, the same compasseth the whole land of Cush (or Ethiopia[1]).

14 The name of the third river is Hiddekel, which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And Jehovah God took the man and put him into the garden of Eden to till it and to guard it.

16 And J e h o v a h God commanded the man, saying, Of every tree of the garden, eating thou mayest eat;

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die.

25. The whole planet was surrounded, divided, and watered by its floods and rivers, like the animal body by its larger and smaller vessels. These flowed together in paradise as in a centre—not unlike as the great arteries and veins flow together in the heart—or flowed forth therefrom. For, *From Eden there flowed a river to water the fruit garden; and it went out therefrom divided into four heads* (vs. 10). If here a paradise is understood which, while being earthly, is also heavenly; and if heaven or the spiritual essences of heaven be compared to purest waters, goodnesses to gold, and truths to precious stones, as many times occurs in the Scriptures; then under these words also lies some spiritual sense; to wit, that from the paradise of the heavenly Eden there continually emanate, and will emanate in the future, goodnesses and truths which, like these rivers derived from Eden, flow into human minds and thus water the whole earth. Therefore we read that the first

[1] These words are Schmidius' interpretation.

river went over the whole of Hevillah or Havillah, where was the finest gold and the gem onyx; the second over the whole of Ethiopia; the third over Assyria, etc. (vs. 11, 12, 13, 14); thus they were sent out to all quarters of the earth. It is into this paradise that Adam is said to be introduced—for Jehovah God took the man and led him there, or put him there (vs. 15)—that, with the streams or rivers there flowing together as into a kind of centre, he might enjoy all the pleasantnesses or delights of heaven and the world, and might at the same time guard the approach or entrance of the one into the other; thus, according to the words, *that he might till it and oversee it* (vs. 15).

26. That the Creator or Parent of all, his Only-begotten or Son, and the Holy Spirit proceeding from both, are ONE, and, taken together, are GOD, is most clearly evident from verse 26 of the preceding chapter where are these words, " And God said, Let us make man in our image," etc., for it was One who said, Let us make; and also from almost every verse of the same chapter, with the distinction of offices which are expressed by Creation, Diction, and the Production of the cause, according to what was adduced above, n. 4. But after the actual creation or production in time, these three Divinities are not called simply *God*, but *Jehovah God;* as in chapter $2^{4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22}$, and in the following chapters. For Jehovah " is that He is," both of the beginning and of the end; and a certain Esse, though not the Divine Esse, this being infinite and eternal, stood forth before Adam's understanding when the means or intermediate ends with their beginnings were actually existent—the complex whereof is the universe or heaven and earth.

27. We read that it was absolutely forbidden Adam to take food of the tree of the knowledge of good and evil (vs. 16); nay, and even to touch it, chapter $3^{2, 3}$, in which verses are these words: " We are allowed to take food of the fruits of the trees of the fruit garden; but God hath forbidden us to take food of the fruit of the tree which is in the midst of the fruit garden, or to touch it." Since therefore, according to the spiritual sense, the tree of life portends, signifies, and designates the Prince of heaven, or the one only Son and Love of the Supreme Being; and the tree of the knowledge of good and evil, the prince of the world and his love and consequently the love of self; it falls within our understanding why

Adam would die the death, that is would die a double death, spiritual and natural, if he took food of this tree, whether with his mouth, that is, naturally, or with his animus and mind, that is, spiritually; wherefore it is said, *if eating he should eat,* [*dying he would die*] (vs. 16, 17). For he was to live according to the order instituted by God (n. 10–14); that is to say, to live entirely under the auspices or ruling of Jehovah God, who would inflow into his mind or into his thought and will and hence into every act of his body by the superior or heavenly way; consequently, to live as a truly spiritual man, or a heavenly spirit clothed with a body, who lives not his own life but the life of his Prince, that is, of the Love of the Supreme Being. Nor was he ever to live contrary to this order so as to admit influx from the world and mundane and corporeal nature, and consequently from the prince and administrator of the world, the enemy of the whole of heaven, by the posterior way, that is, by the senses and blood; for if he did this he would live his life no longer as a truly spiritual man but as a natural man, and would thus be smitten with a twofold death. When the Prince of heaven, or the one only Love of God, rules human souls and minds at his nod, then he inflows by the senses into mundane nature and by the blood into corporeal nature, and calls forth therefrom whatever is suitable for the use and end. Quite otherwise is it when these are not called forth in this order or this way, but are poured in at the ruling of the prince of the world from his burning heat and from his love of self that flows therefrom. But what the truly spiritual life is, cannot be known from the natural life, though what the natural life is can be known from the truly spiritual life. Wherefore the latter, as to its quality, is hardly understood, and not even hardly, by the posterity of Adam, who live a natural life; and if I should say that a life truly or purely spiritual consists, not in a man's being under his own ruling and right but in his being solely under the ruling and right of the Only-begotten or of the Love of God, who actuates his life, that is, rules all the thoughts and decisions of his mind and consequently every act and sensation of his body; and thus in his being absolutely free, because led to nothing but good—this, if I should say it, not being perceived by the natural man, can hardly be admitted by him even into his faith.

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[GENESIS II]

Castellio

28. 18 And Jehovah God said, It is not well that Adam should be alone; I will make him a help meet for him.
19 For when he had brought to him all earthly beasts, which he had f o r m e d from the earth, and all the fowl of the air, that he might see what he would name them, that by whatsoever n a m e A d a m should call each creature, that might be the name
20 thereof; and when Adam had set names on all the cattle, fowl, and earthly beasts; there was found no help meet for Adam himself.
21 Therefore J e h o v a h God brought a deep sleep upon him; and he drew out one of his ribs; and when the body had been pressed together in
22 its stead, he fashioned of this rib a woman and brought her
23 unto Adam. And A d a m said, This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man.

Schmidius

18 And Jehovah God said, It is not good that man should be solitary; I will make him a help for him.
19 For when Jehovah God had formed from the earth every beast of the field and every bird of the heaven, and had brought them to the man, to see what he would call them; that every name by which the man should call each living soul, that might be the name thereof;
20 And the m a n had given names to all beasts, and to the birds of heaven, and to all the wild beasts of the field; yet for the man was not found a help for him;
21 Then Jehovah God caused a deep sleep to fall upon the man that he might sleep; and he took one of his ribs and closed up the flesh instead thereof.
22 And Jehovah God built the rib which he had taken from the man into a woman, and brought her unto the man.
23 And the man said, This is now bone of my bones and flesh of my flesh; she shall be called Ishah [woman] because she was taken out of Ish (man).

29. The quality of Adam's intelligence in the state of his primeval life, and hence of the knowledge flowing therefrom, stands out clearly indicated in the fact that merely at sight of the creatures brought before him he knew how to give them names suitable to their nature: *For when Jehovah God had brought to him all earthly beasts and all the fowl of the air, that he might see what he would name them; that by whatsoever name Adam should call each creature, that might be the name thereof* (vs. 19, 20). Nothing is better known than that animals recognize not only their companions but also their friends and enemies from merely seeing or hearing them—for they at once either consociate together or fly apart; also that this knowledge and the knowledge of many other things, connate in animals even of the lowest sort, does not exist in man and must therefore be acquired by way of experience and the sciences. This way is what is called the posterior, or if you please, the inferior way; for it leads from the objects of the world, through the gates of the senses, upwards or inwards into the understanding of the human mind. So long or extended is this way, that the life of many ages or the time of many centuries is needed to arrive merely at that knowledge into which beasts and wild animals are born. From this we can surely know how deplorable is the state of the human race after the fall. But not so with Adam. When the different species of animals were merely brought before him and thus seen, he not only seized upon their inmost nature but also—which is an intellectual or human characteristic—gave them names suitable to the animus or genius of each. Indeed he gave them such names that they were confirmed even by heaven itself. This is a manifest sign that these knowledges inflowed into his mind, not by the inferior way, or through the senses from the world, as at this day, but by the superior way, or through the soul from heaven; and that from thence, that is, by this way and thus immediately, he drew every knowledge of good—of the uses in objects, and the ends in uses, and also the first causes, or the principles of causes; and that thus he lived, as a heavenly spirit under the form of a human body, the most intelligent of all mortals. In other words, that he lived in such most perfect, that is, in divine order, that he drew posteriors from priors, or inferiors from superiors, or, what amounts to the same thing, exteriors from interiors, like surfaces and their various circumferences from

centres; and consequently the ultimate effects of nature from their inmost causes, and, as in the present case, corporeal dispositions from their first potencies or souls; but not the reverse. Such also, as I have said, is the life of heavenly spirits or angels. This way into man's intellectual mind—a way which opens solely to the great and wise God, and by which the Love of the Supreme Being inflows with his sacred flame and light, and thus with life itself and the knowledge of all things—now stood open in Adam; as is here declared by the evidence that, with exact knowledge, he gave a name to every creature.

30. Moreover, since Adam consecrated his bride at first sight of her when she was at last brought to him, he also recognized her as born of his body and blood; *For Jehovah God brought her unto Adam; and Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman because she was taken out of man* (vs. 22, 23). That before he had seen her he was ignorant of her origin is indicated by his sleep; for when she was taken out of man, it is said that *Jehovah God brought a deep sleep upon him* (vs. 21). This is mentioned as final evidence as to the state of his intellectual mind and of his wisdom.

31. As Adam was formed from the dust of the earth, as we read, and thus from the ultimate matter and dregs of the inert forces of the world; and afterwards, there was breathed into him through his nostrils the vital spirit or the soul of lives (vs. 7); so likewise the woman. She was not indeed formed immediately from the dregs of the earth, but still she was formed from the ultimate forces of inertia in Adam's body, which are here likened to ribs or to one of the ribs; for *Jehovah God drew out one of his ribs; and he fashioned of this rib a woman* (vs. 21, 22). Bones, as we read in verse 23, are the ultimate and most inert forces of the body; of these, the ribs gird the chambers of the lungs and also the beds of the heart; and it is in these two, as in receptacles, that the ultimate vital spirit or soul of lives resides and exercises its forces. According to the order described above, superiors flow into inferiors, that is, the highest or spiritual things of the body into its lowest or natural things; consequently, the superior lives into the ultimate life, that is, into the respiration which is therefore called the life of lives [2]

[2] *Vita vitarum.* The context would seem to call for *anima vitarum* (soul of lives); but we note that *anima* means not only "soul," but also "life" and "breath."

(n. 22); and into the blood of the heart, which is the ultimate substance of those lives. The exercises of these lives at last manifestly put themselves forth and unfold in the surface of the breast where are the ribs; that is, in the ribs from which, as ultimate and, as it were, dead forces animated by interiors, woman is said to be taken, just as Adam was taken from the dust of the earth.[3]

[GENESIS II]

	Castellio	*Schmidius*
32. 24	Therefore a man, leaving his father and mother, shall cleave unto his wife; and they shall coalesce into	Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.
25	one flesh. For the rest, though Adam and his consort were both naked, yet they were in no wise ashamed.	And they were both naked [the man and his wife], and had no cause for shame.

(See below, n. 1161, 1162, 1163.)

33. When Jehovah God blessed man, male and female, he promised them fruitfulness and at the same time dominion over the universal world of lands, in these words: "Be ye fruitful, multiply, replenish the earth, and subdue it; and have dominion [over the fish of the water, and over the fowl of the air, and] over all beasts that move upon the earth" (chap. $1^{28, 29}$). Here he pronounces the first precept of their marriage, namely that a man leaving father and mother should cleave to his wife (chap. 2^{24}). From this precept clearly shines forth the end of the creation of the universe, namely, that from the posterity of the first-born, new societies should arise or be procreated, and from these again new societies, and at last the newest or universal society; that thus they may be distributed into series or orders throughout the whole globe. Therefore it was commanded that, in like manner as Adam, so every man, leaving his paternal home, that is, his father and mother, should found with his consort a new home of which he would be the head or the father of the family. This would never eventuate in

[3] [By the author:] These points should perhaps be further explained in notes.

actuality without the emigration of the man from his paternal soil into a new colony as it were.

34. To this first precept it was also added that by the cleaving of a man to his wife they would both coalesce into one flesh, or into a one (vs. 24). But this coalescence or natural conjunction, as it is expressed, derives its origin from spiritual conjunction, or from a union of minds which is love—and this because it descends therefrom. From this precept also shines forth, not only the nature of the future marriage between Adam and his wife and, from this marriage, the nature of their common lot; but also the kind of society which would have arisen from their posterity, had they observed this perfect order and thus the state thereof in their lives; that is, had they lived the paradisaical life. For future societies were represented in the first-born pair as in their egg or ovary, or as in a seed or seminary; or, if you prefer, as woods and groves are represented in their first tree and stem; to wit, that in those societies the husband and his wife would likewise grow into one by spiritual conjunction, or by union of minds, that is, by love. But this Husband is no other than he who, in the Scriptures, is afterwards so often called the Bridegroom; and he is the Messiah himself, the one only Son and Love of God. And his consort is no other than she who is called the Bride; and she is that holy society which will be the kingdom of God in the heavens and at the same time on earth; to meet whom as his consort, the Bridegroom, as though leaving his paternal home according to this same commandment, will come from the heavens in the clouds. It is this marriage, therefore, that is set forth to view, represented as in a living mirror, in this first pair; and the precept of this marriage in this first precept between the consorts; and this, because the ultimate end of creation, which was this kingdom, is set forth in its first.

35. Moreover, the state of this kingdom is described in the state of the life of the first-born; namely, that though they had been endowed with all intelligence and wisdom, as was previously evident from their intimate knowledge of the things set before them (nos. 29, 30), yet they lived like innocences and naked simplicities; for *though Adam and his consort were both naked, yet they were in no wise ashamed;* or, *had no cause for shame* (vs. 25). In the state of integrity, the simplicity in which lies all the grace of life and nature, and at the same time innocence, is expressed by nakedness; and

the consciousness of no evil, by the fact that they had no cause for shame.

Genesis III

Castellio	*Schmidius*
36. 1 And the serpent which was the most cunning of all the beasts of the earth that Jova God had made, approached the woman with these words, Why now hath God forbidden you to take food of all the trees of the	1 Now the serpent was more subtile than any wild beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden.
2 fruit garden? And the woman said to him, We are allowed to take food of the fruits of the tree of the fruit	2 And the woman said unto the serpent, Of the fruits of the tree of the garden, we may eat;
3 garden; but God hath forbidden us to take food of the fruit of the tree which is in the midst of the fruit garden, or to touch it; lest we be	3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 smitten with death. And the serpent said, Ye will by no means be punished with	4 And the serpent said unto the woman, Dying ye shall not die;
5 death; but God knoweth that if ye eat thereof, your eyes will be opened, and so ye will be as gods, knowing good	5 For God knoweth that in the day ye eat thereof your eyes shall be opened, and ye shall be as God, knowing good and evil.
6 and evil. Then the woman, when she saw that the tree was suitable for food, and pleasing to the eyes, and desirable for acquiring learning—	6 And the woman saw that the tree was good for food, and that it was appetizing to the eyes, and desirable for the giving of understanding.

37. It is in the thought and on the lips of all, that by the serpent who spoke with the woman was meant Satan, otherwise called the

prince of the world, and of the loves of the world and self. But Satan is represented not only by a serpent but also by other wild beasts possessed of ferocious minds and the insane burnings of lusts. In the primeval state, which above all was a state of integrity, by the family of serpents was properly signified prudence; but afterwards, craft and subtlety, or this prudence tainted with artifice and deceit, as it was in the prince of the world and of the loves of the world and self, that is, in the devil after he was sundered from the one only Son of God, the Director of heaven. Wherefore in verse 1 of the present chapter, it is said of this serpent that *he was the most cunning of all the beasts of the earth that Jehovah God had made.* That prudence was originally represented in serpents, is not only declared by various passages of Sacred Scripture, but also by the fact that the serpent was created after the other wild beasts and just before the rise of man; for, according to chapter $1^{25, 26}$: "God made different kinds of wild beasts of the earth, and of cattle, and of all serpents of the ground. And when he saw this thing that it was good, he spake as follows: Let us make man," etc. For creation, rising from more imperfect things, proceeded in order to things more perfect, and at last to the most perfect of all, that is, to man.

38. As regards the speech which the woman had with the serpent, this could not yet be carried on by articulate sounds or words, but was by representations of spiritual things in natural, such as are the representations of heavenly spirits. With these spirits, all the affections, cupidities, and appetites of the animus, yea, its inclinations and faculties, are expressed representatively by like kinds of animals; as for instance, prudence and afterwards cunning, by serpents, etc. (n. 37). The first-born, as said above, were heavenly spirits clothed with a body under a human form; wherefore a representative speech of this kind was connate with them; that is, a kind of speech by means of animal forms, such as is found in numerous passages of Sacred Scripture. Hence it follows, that from the varied gestures, deportment, and countenance of the serpent, when he was excited by the devil to the simulation of prudence, the woman gathered the ideas of his thought, and thus the meaning of things, more fully than do we by the terms of vocal expression. For man was cognizant of the interior affections of every brute ani-

mal at first sight; and therefore also he was able to give them suitable names (chap. $2^{19, 20}$, and n. 29 above). This is the speech which passed between the woman and the serpent.

39. This prince of the world, and torch and trumpet of the loves of the world and self, that is, the devil, feigning prudence under the form of a serpent, had for himself the tree in the midst of the garden called the tree of the knowledge of good and evil (n. 23); of whose fruit man had been forbidden to take food (chap. $2^{9, 16, 17}$; $3^{2, 3}$), and this lest he suffer himself to be seduced by the prince of the world and by the love of the world and self—which love is terminated in the nature of that world and of his own body—and thus suffer himself to be led away from the Prince and one only Love of heaven; and, with the inversion and perversion of that perfect order instituted by Jehovah God, should thus be changed from a heavenly spiritual man to a natural man; after which he would no longer be able as before to acquire for himself intelligence from heaven or by the superior way; but only from the world, that is, by the posterior way which is that of the senses and sciences; see above, n. 11–14, 23, 29. That he might now persuade them, approaching the woman, he wrapped up lies in truths or in a cloak of truths, and thus walked under the garb of heaven as though he were a spirit of light. The lie consisted in his saying, *dying ye shall not die* (vs. 4); and the truths were, *that their eyes would be opened* (vs. 5, 7) and that *they would be as God, knowing good and evil* (vs. 5, 22).

40. There are two loves born in nature which hold the head and leadership of an infinite number of loves—loves being phalanxes. These two loves are the love of self, that is, of the body and its faculties both external and internal, otherwise called ambition, pride, and haughtiness; and the love of the world, that is, of its riches and abundance, commonly called avarice. The former love ascends from the corporeal nature by the blood and animal spirit into the sphere of its heaven, that is, into the court of the mind, and enkindles this with ungentle flames and thus illumines it with fatuous light. The latter or second love flows in from the visible world by the gates of the senses and by the animus—which is also called the natural mind—into the same heaven, that is, into the superior mind and consequently into the understanding and will thereof. These two loves therefore insinuate themselves by the inferior way as it is

called. But the supreme love, also called heavenly love, is that which descends from the Love of the Supreme Being, the one only Son of God, and inflows through the soul, which is man's supreme faculty, thus by the superior way as said above; and then by means of the will, kindled with this spiritual heat or love, it betakes itself from the intellectual mind into the lower faculties of the body and thus into the natures of the latter, and is there diffused. To this love the loves mentioned above, namely, the love of the world and of one's own self, are wholly opposite; wherefore they cannot dwell together in one abiding place, still less in one mind, without mutually extinguishing each other. For the love of heaven is verimost life, while in the loves of the world and self is indeed apparent and natural life, but properly it is spiritual death whose companion is the death of the very body also.

41. From the above it can be seen, though still only through a screen as it were, how the perfect order instituted by God is inverted and perverted when the loves of self and the world succeed in place of the Love of the Supreme Being and of heaven; and what shade instead of light then enwraps the whole sphere of the human mind. For falses then appear exactly as if they were truths, and evils are perceived exactly as if they were goods; so that very often the natural man deeply persuades himself that in his understanding can be only true light and life and nothing at all of shade and death; and that in his will can be only true heat or love and nothing at all of cold or of hatred of the Love of the Supreme Being. Thus is mortal man unhappily darkened and deceived by these loves. That the prince of the world, as he is called, the most relentless enemy of the Love of the Supreme Being, might now breathe these deadly loves into the mind of the woman, he promised her that her eyes would be opened; and also that she would be like God and thus an empress of the whole globe and of her own world; and moreover, that like a God, as it were, she would from herself know all good and all evil; for, *God knoweth* (he said) *that if ye eat thereof your eyes will be opened, and so ye will be* [*as*] *gods, knowing good and evil* (vs. 5).

42. That this most cunning serpent, the deluder of the human race, might now inspire these two loves into the woman, he also injected the persuasion that he had spoken truths, as stated above, n.

39; and at the same time he injected cupidity and appetite, as is clearly apparent from the answer; for we read that *the woman saw that the tree was suitable for food, and pleasing to the eyes, and desirable for acquiring learning;* or, according to Schmidius' interpretation, *the woman saw that the tree was good for food and that it was appetizing to the eyes and desirable for the giving of understanding* (vs. 6); for so does the Great and Wise God permit, when his daughters and sons are to undergo temptations and, as victors, to carry away the prize. But although, with the permission of Jehovah God, the persuasion was then injected, and at the same time, as said above, cupidity, yet, at the same time, the truth is also then clearly insinuated by God himself; to wit, that nevertheless the thing is not so. Moreover, this is clear from the woman's first answer; for *the woman said, We are allowed to take food of the fruits of the tree of the fruit garden; but God hath forbidden us to take food of the fruit of the tree which is in the midst of the fruit garden, or to touch it; lest we be smitten with death* (vs. 2, 3).

43. The nature of the free decision, as it is called, possessed by the first-born, is here specially set forth, namely, that with persuasion and injected cupidity, truth is insinuated at the same time, and then is given the option of choosing the one or the other of the two things set before them. The truth is insinuated by God, as in the case of the woman (vs. 2, 3), in whom it was insinuated so clearly that she added that it was not allowed even to touch that fruit; but the persuasion contrary to the truth and the cupidity contrary to goodness are, by permission, injected by the devil; as is confirmed by the sixth verse, where we read that this fruit appeared appetizing and desirable. Thus the mind is held suspended between the two. In this state there was given to the first-born the opportunity of choosing truth in preference to the falsity which was understood, and thus good in preference to the evil which was desired. This opportunity or option thus given constituted their free decision.

44. How the state of a mind constituted in integrity is perverted when order is inverted, can hardly be understood, and not even hardly, unless we know and thus perceive the work and office for which this prince of the world, afterwards called the devil and the serpent, was created; namely, that he might be a spiritual bond between heavenly things and natural, and thus that by him as by an

adequate middle essence, the Love of heaven or the only-begotten Son of God might flow into our corporeal nature and consequently into mundane nature. For what communication can there be of heaven with the world, or of life with nature which is dead, except by such a bond which is both spiritual and at the same time natural? This then is the reason why, to his immediate dominion were subjected all things which are of the world and the body and of mundane and corporeal nature; consequently these two loves which are here treated of. But when he fell away from the Love of heaven, the one only Son of God, this bond between heaven and the world was broken; thus life itself, which belongs to heaven, was separated from nature, which belongs to the world and which in itself is dead. Wherefore, that nature might regain her pristine life by means of influx according to order, that bond was to be restored by the only-begotten Son of God; and to the end that this might be done, the devil was to be put under yoke and thus, by supreme or divine power, to be bound to perform his offices. From this can now be seen the cause of the manifold events treated of in the Sacred Scripture of both testaments.

[Genesis III]

Castellio	*Schmidius*
45. 6 (The woman) took of the fruit thereof and did eat; and moreover she gave also unto her man; and he did	6 And therefore she took of the fruit thereof and did eat, and gave also unto her man with her; and he did eat.
7 eat. Then their eyes being opened, they both saw that they were naked; and weaving fig leaves, they made for themselves breechcloths.	7 And the eyes of them both were opened, and they knew that they were naked; wherefore they wove fig leaves together and made themselves girdles.

46. It is said that after they had eaten of the fruit of that tree which, as was said, represented in paradise and by way of type, the prince of the world on whom malignant spirits were engrafted like branches on a stem, *their eyes were opened.* In other words, with the dispersal of the shades which, by reason of the insinuated persuasion of falsity and cupidity of evil, then floated before the eyes

of their mind, they saw in clearest light the truth itself, and from this, the crime which they had committed in preferring the love of the world and self to the Love of heaven. Hence, smitten by a consciousness of evil perpetrated, they are said to have been *ashamed*, or, as the words read, to have known that they were naked (vs. 7); when yet, previously, although they were both naked, they were in no wise ashamed (chap. 2^{25}). The former *nakedness*, which, in the state of innocence thereby signified, was clear and beautiful, being without blemish, seemed afterwards, in the state of the consciousness of evil and folly which their nakedness then represented, as though besprinkled with black and filthy blotches; and at sight of these, their eyes being opened, they could not but be ashamed and hide themselves from the eyes of Jehovah God, who is very truth and justice; and therefore could not but cover themselves with *fig leaves* —which are examples of natural florescence, being the barren and fallen adornments of the trees of an earthly paradise; and especially their more naked parts which are symbols of their loves.

47. A man never lives his own life, as he supposes, but the life of his loves; for he is a potency into which life inflows either from the Prince of heaven or from the prince of the world, although he is deeply ignorant of this.[4] It can be clear to everyone that without love there is no life; consequently, as the love is such is the life. The first-born, captured by the loves of the world and self, now entered upon a life of wholly inverted order, or upon a wholly inverted state of the life which flows from order; that is to say, they began to live under the auspices and leadership of the prince of the world, and thus no longer as heavenly genii or images of the Son of God, but as infernal genii or images of the devil which are likened to beasts. Hence from being a heavenly or spiritual man they were turned into a natural or animal man.

48. Since each man lives not his own life but the life of his loves; and since the loves of the world and self are contrary to the Love of heaven, and hence are relentless hatreds or implacable enemies of this Love, it follows, according to n. 44, that the Love of heaven or the only-begotten Son of God was therefore separated and man was then left to the prince of the world who with his loves, that is, hatreds, inflowed into the understanding and will of his mind; and from this sphere incontinently spread himself into his universal

[4] [By the author:] This should be more clearly explained in notes.

corporeal nature. For as the mind is, such is the will, and as the will, such the action, and thus as the action such the man; or, what amounts to the same thing, as the love is such is the life of the rational mind and of all its endeavors, and consequently such the life that is poured into the animal spirits which bring endeavors into actions;[5] and as is the life of these, that is, of the animal spirits, such also is that of the blood; and as the life of the blood such the life of every least point of the body through which the spirits and blood run. In other words, as the order and state were inverted and perverted, so, in the most minute particulars as in the general whole, or in the least single movements of the actions as in the universal system of motions or in the whole body, there was nothing that was not inverted and perverted, that is to say, that was not deadly or cursed to hell because contrary to verimost life and to heaven. Hence came guilt and original sin; and this could not but be propagated to the posterity that was to rise from the life of their blood.

[Genesis III]

	Castellio	*Schmidius*
49.	8 Then, hearing the voice of Jehovah God who was walking in the fruit garden at the dawn of day, Adam and his wife concealed themselves from his sight amongst the trees of the	8 And when they heard the voice of Jehovah God walking in the garden at the time of the dawn of day, the man and his wife hid themselves before Jehovah God, in the midst of the trees of the garden.
	9 fruit garden. And Jehovah God, calling Adam, said,	9 And Jehovah God called unto the man, and said unto him, Where art thou?
	10 Where art thou? And he answered, Terrified, at hearing thy voice through the fruit garden, seeing that I was naked, I concealed my-	10 And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself.

[5] [By the author:] Compare the notes on Order in Part II [of *Worship and Love of God;* especially the notes appended to n. 107 and 108].

11 self. And he said, Who showed thee that thou wast naked? Hast thou eaten of the tree of which I commanded thee not to eat?

12 And Adam answered, The woman whom thou didst assign unto me, she gave me of

13 the tree, and I did eat. And Jehovah God said unto the woman, Why hast thou done this thing? And the woman answered, Being deceived by the serpent, I did eat.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat of it?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat.

13 And Jehovah God said unto the woman, Wherefore hast thou done this thing? And the woman said, The serpent deceived me, and I did eat.

50. It is said that Jehovah God walked in the fruit garden at the dawn of day, and called in a loud voice as it were; and that the man, thus rendered aware of his coming, then fled into the midst of the garden and hid himself. By this it is clearly indicated that when the shades arising from injected cupidity and persuasion had been dispersed, then, as at first dawn, the light of truth with the splendor of justice shone forth in their minds, and with its rays dazzled these internal eyes, now weak and painful with the consciousness of evil. For the case is just the same with the light of truth in the internal sight or intellectual mind as it is with the light in the external sight or eye whereby objects are perceived; and therefore, because of the correspondence, in all such Mosaic utterances, both lights are signified. It is said further that, perceiving then their nakedness and their fault, they became terrified. For the purpose of hiding, they betook themselves to the tree of life, or to the one only Son of the Supreme Being, the verimost Love and at the same time Justice, who was represented by that tree in the midst of the garden (n. 23), and who would protect their guilty selves from the divine anger. For we read: *When they heard the voice of Jehovah God walking in the garden at the time of the dawn of day, the man and his wife hid themselves before Jehovah God in the midst of the trees of the garden* (vs. 8). Hence the hope of restoration was by Him (vs. 15).

51. In the minds of those with whom the superior or divine way stands open, the voice of God is heard like speech; it even penetrates to their ear, but is unperceived by others who are present because it does not pass through the air. So, in like manner, the representation of truths comes to the understanding, that is, to the internal sight which is the sight of the mind, as well as representations of forms which come even to the very eye; concerning these, see n. 38. Such is influx according to the order instituted by Jehovah God, to the end that the dwellers of heaven may consociate their thoughts, even to discourse, with the inhabitants of earth; and that both paradises, the heavenly and the terrestrial, may thus be conjoined. This was the end of creation; therefore there can never be any doubt but that God here spoke with man, or, according to verses 8, 9, 10, that Adam and his wife heard the voice of God who was walking in the garden and calling him; and according to verses 12, 13, that they answered, etc.

[GENESIS III]

Castellio	*Schmidius*
52. 14 And Jehovah God spake unto the serpent as follows: Because thou hast done this, thou shalt be accursed above all the beasts of the earth, both tame and wild; on thy belly shalt thou go and dust shalt thou eat, as long as thou livest.	14 And then Jehovah God said unto the serpent, Because thou has done this, be thou cursed above all beasts and above all the wild beasts of the field; upon thy belly shalt thou go; and dust shalt thou eat all the days of thy life.

53. That by the serpent was here meant the devil, the leader and prince of the loves of the world and self, by whose poison, as it were, the first-born were smitten, that is, by whose subtlety they were deceived, is very clearly evident from what Jehovah God said to the serpent (vs. 14). In like manner, that by beasts of the earth and wild beasts are signified the rest of his malignant genii, and the phalanxes of cupidities which stream forth from those loves like rivers from their founts, is evident from the fact that they also were accursed with their leader though not with such direful curses; for we read: *Because thou hast done this, thou shalt be accursed above*

all the beasts of the earth, both tame and wild; or, as Schmidius has it, *Thou shalt be cursed above all beasts and above all the wild beasts of the field.*

54. That the affections of the natural mind or animus, commonly called cupidities, appetites, and other like natures and dispositions, are represented in the heavens by animal and ferine forms such as actually exist on earth where they are called beasts and wild beasts, is seen and confirmed not only by the manners and countenance of the latter—which indeed show that they live as pictured images of those affections—but also by numerous passages of Sacred Scripture. For in these brute animals there is a natural soul which is carried into its impulsive activities solely by the allurements of the senses and the blood; exactly like the devil with his genii, to whom also a like soul is imparted. Therefore when man passes over to the side of the devil's loves he puts off the heavenly image, and with the ways of heaven the life also; and puts on a natural life, nay and with it, a countenance like to that of animals though under the general form of a human face.

55. In order that the devil might serve as a bond between heaven and the world and hence between the human mind and the body (for the human mind represents heaven and the body the world), and thus that by him things heavenly might flow into things natural, or, what amounts to the same thing, things spiritual into things corporeal, he was made in the beginning an angel of light, or an essence, both spiritual and at the same time natural; to wit, that by his spiritual essence and life he might look to things superior or to heaven, and by his natural essence and life to things inferior or to the earth. But after his falling away from the Love of the Supreme Being or from the Only-begotten of God, who is the very life of heaven and consequently is heaven itself, this bond was broken (see n. 44) and the kingdoms of the universe were divided. Wherefore that deceiver or covenant breaker, from being an angel of light and life, was turned into an angel of shade and death; (for there is nothing of light and life in nature except by the influx of the Love of heaven whence comes all life, that is, all intelligence of truth and wisdom of good;) and thus, when he was cursed sentence was passed upon him that he should no longer be able to lift himself upwards, that is, to look to things superior or to heaven, but that he should

turn himself only to things inferior or to the earth. For this reason it is said that the serpent should go upon his belly; and because he would no longer then be fed with heavenly food but with earthly, and would be open only to mundane and lowest things, it is also added that he should eat dust all the days of his life (vs. 14).

[GENESIS III]

	Castellio	*Schmidius*
56.	15 And I will bring such enmities between thee and the woman, and between thy seed and hers, that it shall bruise thy head, and thou its heel.	15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall trample thy head and thou [shalt bruise] it (as to) the heel.

57. By the woman, between whom and the serpent enmities were predicted, is meant the future wife of the Messiah, who is also called his bride; that is to say, the posterity which shall form that divine society or holy city which, in the Divine Scriptures is called also the Heavenly Jerusalem, the Holy Mount Zion, and the Kingdom of God. As already said, the Bridegroom and Husband of this woman was to be the Messiah, the only-begotten Son of God, who will come and will cleave to her and they shall grow together into one body, according to the first precept of marriage (chap. 2^{24}). For in their state of innocence and at the same time of wisdom, that is, in their state of integrity, the first-born represented in themselves as in an egg this consociation of their posterity, see above, n. 33, 34, 35; consequently the wife, who was called the mother of all living (vs. 20), represented this woman between whom and the serpent were to be enmities.

58. As by the woman is here signified this holy society, so by the serpent is signified that other or opposite society which will lead an animal and natural life. The former society is under the auspices and rule of the Prince of the heavens, that is, of the Messiah; the latter under the auspices and rule of the prince of the world, that is, of the devil. Thus the kingdoms, like the princes, will be divided.

59. By the seed of the woman, however, is not properly meant

that holy society, but the Messiah, the Son of man and at the same time of Jehovah God; for in the following words a manifest distinction is made between the woman and her seed: *And I will put enmity between thee and the woman and between thy seed and her seed* (vs. 15). In this passage also is given the first indication that the Messiah will be a Man. But by the seed of the serpent are meant all his malignant spirits and genii, the most relentless enemies of the Messiah.

60. By the head of the serpent are signified the daring attempts and the forces of the devil; for from the head endeavor or will descends into act. When this head has been trampled on by Him who is the Son of man and at the same time of Jehovah God, he will no longer have any power and still less any force again to lift himself up against that holy society, that is, to deceive the woman under a shining and heavenly garment as though he were an angel of light; for the sentence is pronounced against him in these words: *It* (that is, the seed of the woman) *shall trample thy head.*

61. By the heel, nay, by the sole of the foot, here as elsewhere, is signified nature; for the heel is the lowest part of the body, as also is nature. This part, it is said, the serpent will bruise; that is, he will breathe into it the poisons of his loves. God, in his Scriptures, says everywhere concerning the Messiah, that to him as to a King or Ruler sitting on his sublime throne, that is, in heaven, He will subject the whole orb of lands and the mundane system as a footstool—that is, will put the devil and his crew under His feet; and that the Ruler of heaven will then trample upon the head of the devil, while the devil will bruise the lowest part of His foot. As it is in universal human society, so is it in every single man; for the least body represents the greatest, or every single part its general. In him, that is, in man, the inferior or natural mind, commonly called the animus, is continually excited by the prince of the world and his genii to affections which are purely natural because against order; thus the superior intellectual mind, dedicated to the Prince of heaven and his heavenly Love, is perpetually invaded. But when the Love of heaven resides in the latter mind and governs it, then this natural mind or animus, with its cupidities, appetites, inclinations, and natures, is subjugated; nevertheless these natures assail the lowest or natural part of the

superior mind, that is, the heel, though in a slight degree.[6] But as to how the head of the serpent is then trampled on by Him who is the Son of man and at the same time of Jehovah God; and how the heel of Him who sitteth on His throne is bruised in likeness, even there—this is quite clearly revealed in the Sacred Writings of both Testaments.

62. This is the sense of the words; from which it is most clearly evident that here for the first time, and immediately after the fall, was predicted and promised the advent of the Messiah who would destroy the wicked endeavors and forces of the serpent, and would restore the order inverted and hence the state perverted in the first-born; and thus, despite all, would establish in Adam's posterity the kingdom of God, the end provided from eternity. In this promise lay the hope of that restoration of which we have spoken above (n. 50).

[GENESIS III]

Castellio	*Schmidius*
63. 16 And to the woman he said, I will afflict thee with many pains and tribulations; thou shalt bring forth children with pain; and thou shalt depend on thy man and he shall rule over thee.	16 Unto the woman he said, Multiplying I will multiply thy pain and thy conception; in p a i n thou shalt bring forth sons; and moreover under thy man shall be thy desire, and he shall have dominion over thee.

(See n. 1161, 1163, 1164.)

64. What these tribulations and pains were which the woman was to undergo does not appear to the understanding except from a knowledge of the state of perverted order. This state is such that affections which spring from the loves mentioned above, and which are infinite in number, rush into the human mind from the world through the senses, and from the body through the blood, and thus backwards, that is, contrary to instituted order; and infect the will of that mind, and from the will the understanding, and thus entirely

[6] [By the author:] By way of notes, it may be explained that in the human mind heaven and mundane nature meet together; and, also by way of notes, how the human mind represents heaven, etc.

invert its state, that is, involve it in death and shade. For then, in place of the Love of heaven in whom alone is life, succeed contrary loves with their life which is called spiritual death; and in place of truths in which alone is light, succeed falsities with their lumen which is called shade. All this comes about when inferior things invade superior; the superior then no longer flow into the inferior as in the state of perfect order; and the latter are no longer called forth from the world and the body agreeably to ends—this being the case only when the Love of heaven, that is, the Only-begotten of God, rules the order. Hence we can learn what kind of state arises in the human mind when order is inverted; from which state follows a like state in all things of the body itself; a state, namely, which is an image of death and shade and wherein are perpetual conflicts or rebellious combats. For these loves, being contrary to the Love of heaven, who unites all things, are nothing but hatreds and consequently separations. Hence, according to the divine utterance to the woman: *I will afflict thee with many pains and tribulations;* or, as Schmidius has it, *Multiplying, I will multiply thy pain.*[7]

65. Because the disposition and nature of parents is transcribed and propagated into their offspring and posterity, according to n. 48, so also is a like tribulation and pain. A sign of this propagation, and also an evidence of the state mentioned above, is the pain of the birth itself—a condition which forms the next clause of the sentence: *I will afflict thee* (said Jehovah God) *with many pains and tribulations; thou shalt bring forth children with pain;* or, according to Schmidius, *Multiplying, I will multiply thy pain and thy conception; in pain thou shalt bring forth sons.*

66. With the first-born in the state of integrity, the precept of marriage was that a man should cleave unto his wife (chap. 2^{24}); but after the fall, it was that the wife should cleave to her man, or, as the words read, that the wife shall depend on her man. Thus the latter precept is contrary, as it were, to the former. In universal nature there are two forces which, when joined together, bring forth every effect; namely, an active force and a passive. Man represents the active force, and woman the passive, as may be suffi-

[7] The continuation, crossed off by the author, reads: "namely, not only the natural pain of the body but also the spiritual pain of the mind; for the former continually flows and streams from the latter, as an effect from its cause."

ciently clear from their respective natures. Therefore, the first precept was that the active should associate itself with the passive and that thus they should coalesce into one body; but now it is, that the passive should adjoin itself to the active. Thus the order was inverted. This active force is called also living force, and thus is likened to life; while the passive force is called dead force and thus is compared to nature. When therefore, according to order, life adjoins nature to itself, or what amounts to the same thing, adjoins itself to nature, then the two coalesce into one, as it were; not so, however, when nature brings herself into the chambers of life; in which case the one is dissociated from the other. But when she is introduced into these chambers, as is the case in marriages, then the one is consociated with the other; but in such manner that nature like a bride or wife depends on life as on her bridegroom or husband, and he rules over her.

67. Just as the future quality of the kingdom of God shines out from the first precept of marriage, as it was with the first-born (confer n. 34, 35), so also, to some extent, it shines out from this second precept; namely, that from pure grace the Messiah, the Only-begotten of God who is verimost life, will adopt his church as a bride who is a passive potency or force, possessing in herself no life; and, as we read in this precept, will have conjunction with her, thus adjoined to himself. This is the case when the natural man, who is devoted to death, is put off, being turned into a spiritual heavenly man; then he will live no other life than that of the Messiah, that is, of life itself.

[Genesis III]

Castellio	*Schmidius*
68. 17 And to Adam he said, Because thou hast followed thy wife, and hast eaten of the tree of which I forbade thee to eat, the ground shall be unfruitful because of thee, and with labor shalt thou seek food thereof all	17 And unto the man he said, Because thou hast complied with the voice of thy wife and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed be the land because of thee; in sorrow shalt thou

eat of it all the days of thy life.

18 thy life. For it shall bear to thee thorns and briars, and thou shalt feed on the

18 For thorn and thistle shall it bring forth to thee; and thou shalt eat the herb of the field.

19 herbs of the earth. With the sweat of thy brow shalt thou obtain food; till thou return to the ground from which thou art come; for dust thou art, and unto dust shalt thou return.

19 In the sweat of thy brow shalt thou eat bread, till thou return unto the earth; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

69. Just as the nature of the human body, that is, the body itself, is cursed in the woman, so the nature of the visible world, that is, the mundane system, is cursed in the man; and this because of the contiguity of the two and of the influx of the one into the other. For the human body is a likeness and image of the universe, or a microcosm in the macrocosm, consequently a little world in the larger; with the distinction, however, that in the large world are active forces to which, in the little world, correspond passive forces called also organic or instrumental, equal in number, or of the same nature. Thus the one is formed entirely after the correspondence and hence effigy of the other. This is the reason why the devil, who was made the prince of the world, inflows not only into the nature of his world, but also and at the same time, into the nature of the body; the curse therefore was upon both. He inflows into the nature of the human body through the woman, who, as said in n. 66, likewise represents a passive force, [but] in repect to the man, who represents her active force. The curse of this world, called the visible world and expressed by " earth " and " ground " where are its ultimate effects, is pronounced in the following words: *Because thou has followed thy wife, the ground shall be unfruitful;* or, *Cursed be the land because of thee* (vs. 17, 18).

70. Since therefore the idea of the one exists in the other, that is, the idea of the world in the human body and of heaven in the mind of that body to which belong understanding and willing; and since we thus walk as little universes in the grand universe, which are allotted

their life and the reasons of that life by heaven, and their actions and the modes of those actions by the world; by reason of this conformity it follows, that, as by inverted order or order contrary to heaven, continual combats and struggles will arise in the human body, whence come the tribulations and pains spoken of above; so in the great body of the universe, or on our earth, will come thorns and thistles, according to the divine oracles, where we read: *The earth shall bear to thee thorns and briars;* or, *thorn and thistle shall it bring forth* (vs. 18).

71. Such therefore as is the state of the human mind which represents heaven, such also is the state of the body which represents the world; for the human mind flows into the body as heaven into the world. When the only-begotten Son of God, the Love of the Supreme Being, rules those minds, he conjoins all things and holds them conjoined; but when the prince of the world flows in from beneath with his loves which are hatreds, he disjoins all things and rends them asunder. Hence are the roots of tribulations and pains in the body, as also of thorns and thistles in the earth.

72. These human minds must be nourished with spiritual food, just as their bodies with natural food. Such spiritual food, which is also called heavenly bread and manna, forms its roots in human minds just as natural food in the ground of our earth. The seeds of the former flow from heaven, just as the seeds of the latter flow from the world and its plantings. When the Only-begotten of God, or the Love of the Supreme Being, cultivates those minds, then all things arise spontaneously and flourish and give fruit; but when the prince of the loves of the world cultivates them, then nothing whatever comes forth but thorns and thistles. Wherefore, for the making of a fruitful sowing, such minds must be laboriously cultivated, and thus this spiritual food be sought by struggles and temptations, just as natural food by the sweat of the brow; or, according to the Scripture: *With labor shalt thou seek food from the earth all thy life* (vs. 17). *And in the sweat of thy brow shalt thou eat bread* (vs. 19). *For thou shalt feed on the herbs of the earth* (vs. 18).

73. As heavenly love, which emanates solely from the only-begotten Son of God as from its fount, is that from which comes all harmony and union both of heavenly things and of natural, so the love of self and the world, which springs solely from the devil as

from its fount, is that from which comes the disharmony and disjunction of all things, which exists in the universe. From the perpetual discords thence arising, not only will minds into which nature rushes sink into death, but also their appendages or bodies—the former into spiritual death and the latter into natural; for there are as many causes of both deaths as there are discords. This was foretold to Adam and his posterity in these words: *With the sweat of thy brow shalt thou obtain food, till thou return to the ground from which thou art come; for dust thou art and unto dust shalt thou return* (vs. 19). In itself, death is whatsoever man possesses as his own; for he is only a passive potency which is called a dead force. It is God alone who lives, and consequently who inspires life into things dead—the life of the Love of heaven into heavenly minds which in themselves are likewise dead and thus dust; and the life of the prince of the loves of the world into natural minds, which life is called respectively spiritual death.

74. In order that Adam, possessed by the loves of self and seeking to become like unto God, might be reduced into the deepest humility and into nothingness, which indeed he was, this sentence concerning death and the return to dust was pronounced. Hence in olden times the prostration of the body to the ground and the scattering of dust upon the head was a token of humility and a sign of the acknowledgment that they were nothing either in body or in mind. For in this way they represented themselves as again returned to nothingness, as it were, in order that a new creation might exist through the Messiah, or, in order that from pure grace through Love they might be raised up into new life and thus become new creatures or new men from whom would exist a new heaven and a new earth. This return to nothingness and chaos had already taken place in Adam, and now from him commences the new creation. The six days of creation are almost finished (see above, n. 19) and now that seventh and holy day is at hand when, according to the promise, the sons of God will enter into his kingdom and into their rest.

[Genesis III]

Castellio	*Schmidius*
75. 20 And Adam gave to his consort the name Eve; in	20 And the man called the name of his wife Chavah; because

that she was the mother of	she was to be the mother of every living being.
21 all living beings. And Jehovah God made coats of skin for Adam and his wife.	21 And for the man and his wife Jehovah God made coats of skin, and clothed them.

76. The first speech of the parents of the human race could be none other than interior speech, such as is the more sublime thought of the mind, or such as is the speech of spirits or heavenly angels; that is to say, a speech representative of objects by means of forms, especially of the forms seen in their paradise and its living occupants. By various signs they perceived the inmost nature of these forms, and hence that spiritual and heavenly thing which corresponded to the forms in effigy. Hence at the first glance of the eye they took in the uses of trees and vegetables, the dispositions of beasts, the causes of effects, and the ends of causes. Such things could not but flow into the sphere of their mind together with life and the light of life, since they lived according to *a priori*, that is, divine order, like spiritual essences clothed with a body. This is the reason why Adam, from a knowledge of things acquired in his primitive state, gave to his wife the name Eve; for in her he beheld not only a consort but also posterity or societies yet to be, especially that last society, the end of creation and of marriage, namely, the holy society, the kingdom of God on earth as well as in the heavens. Therefore he called her the mother of the living; for so read the words: *He gave to his consort the name Eve* (or *Chavah*), *in that she was the mother of all living beings* (vs. 20).

77. But the speech of the lips or of articulate sound could not take its beginnings or rudiments except when the man began to hold speech with his consort orally; which speech nevertheless would flow from the former speech, being variously distributed into images or particular ideas; for to every idea is ascribed its own proper word. From this origin the new speech was still like angelic, heavenly, or spiritual speech. But afterwards, when order was inverted, and nature rushed into the mind with her phenomena and effects, it was images drawn from nature and turned into material ideas, that supplied the words from which our speech has arisen—a speech which is to be called not heavenly like the former, but natural; for within it there is a like order, that is, an inverted order. The former or

heavenly speech revealed a whole series of causes, from first causes to last; but the latter or natural speech, proceeding from lasts to firsts, does not reveal causes but rather conceals them; and it is because of this that heavenly and spiritual things are involved in such dense shades of ignorance.

78. The nakedness of the first-born, which in their state of innocence appeared most highly beautiful, was now defiled with the foulest blots, as it were; and that it might be veiled over, they were covered about with a new skin, or with a coat of skin over [8] the epidermis, and thus were clothed according to the present state of their life; for Jehovah God is said to have done this (vs. 21) in order, namely, that at sight of themselves they might recall to memory that they were about to enter into a natural life or a life like that of animals.

[GENESIS III]

Castellio	*Schmidius*
79. 22 And then he spoke as follows: Since man has become as one of us, knowing good and evil, there is danger that he reach forth his hand to the tree of life also, that by plucking and tasting its fruit, he may live to eternity.	22 And because Jehovah God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat, that he may live forever;

80. That Jehovah God is one in Essence but trine in Persons; that is to say, the Parent of all, of whom is predicated creation; his Only-begotten or Son, of whom is predicated salvation; and the Holy Spirit proceeding from both, of whom is predicated sanctification; is here declared by God himself by mouth and by Scripture; for, from himself as from One, and at the same time from Many, he speaks in these words: *Jehovah God said, Behold the man is become as one of us* (vs. 22).

81. Adam, the wisest of all men before the fall, must needs be the most intelligent of all immediately after the fall. His eyes were

[8] The manuscript has "under"; but see Table of Contents at n. 78 where the reading is also "under."

still opened, so that he was seized with shame of himself, that is, of his own loves; for by influx according to divine order there came to him a knowledge of all uses and ends, that is, of things heavenly and spiritual, and from these, of things earthly and natural; but by influx contrary to that order, the acknowledgment of these same things, and afterwards, as was the case in his descendants, the knowledge of them, came by an inverse way; that is to say, the knowledge of uses and ends came from effects, the knowledge of heavenly things from earthly, and of spiritual things from natural. In other words and according to our speech at this day, when he lived the divine order, then, like purely spiritual essences, he contemplated things posterior from what was prior; but when he entered upon a life of inverted order, then, not unlike natural spirits, he looked at things prior, which still remained fixed in his mind, from what was posterior. Thus there was nothing hidden from him, but that from truth he could perceive falsity and thus from good, evil. It is because of this supreme intelligence that it is said that *the man has become as one of us, knowing good and evil* (vs. 22). But merely to know or understand is not to be wise. We do indeed understand from the light of life, but we are wise, that is, we embrace good and follow it as an end, from love. Wherefore, unless heavenly light with its love flows into the heaven of our minds by the superior way, we are in no sense wise.

82. When man lived in this state and in his own guilt, that is, when he perceived good so clearly and yet strove after evil, there was danger that he desire, by his own effort, to open up for himself an approach to heaven and its Love, that is, to the tree of life; and thus that, eating of its fruit, he eat spiritual death in place of life and so lived cursed to eternity; or, according to the text: *That he reach forth his hand to the tree of life also, that by plucking and tasting its fruit he may live to eternity* (vs. 22)—of which matter the Scripture of the New Covenant teaches us more fully. For it is the conscience of evil arising from the acknowledgment of good that torments and tortures, and consequently that induces spiritual death; and these torments and tortures become sharper according as the loves of the world and of self approach nearer to the Love of heaven. Therefore, the prince of those loves and his malignant

genii so dread the sight of Him that they flee away to hide themselves in shades and deeps as though in the secret places of the mountains or in dark valleys.

83. From the above it is again most clearly evident that the Messiah, the Restorer of the human race or the Savior of the world, is about to come, as promised above in verse 15, who, trampling on the head of the serpent, will redeem mortal men and lead them back to life, and will then admit them to eat of His tree, that is, of the tree of life.

[GENESIS III]

Castellio	*Schmidius*
84. 23 Therefore he drove him out of the fruit garden of Eden, that he might till the ground whence he was risen.	23 Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.
24 And when the man had been cast out, he stationed cherubs at the eastern side of the fruit garden, and a flamy waving sword to guard the approach to the tree of life.	24 And when he had driven out the man, he caused cherubim to dwell at the east of the garden of Eden, and the flame of a sword, turning this way and that, to guard the way of the wood of life.

85. Lest therefore Adam in his state of supreme intelligence and in his simultaneous state of insanity with regard to the choice of good—in which state are those who, though eaten up with these lowest loves, yet clearly see and acknowledge truths and from these what is good and what the best—lest Adam in this state should eat the fruit of the tree of life and thus bring upon himself death, he was driven out of paradise, both the heavenly and the earthly, just like the prince of the world himself, at whose prompting he had acted; that is to say, he was driven out of that heaven which was essentially represented in the paradise of Eden as in its ultimate effigy; and indeed into a world now disjoined from that heaven, or into a land which he must till, in order to live a life which was extra-paradisaical, mundane, natural, corporeal, animal, that is, the life of the loves of self, the world, and the body; exactly according to the meaning of the words of this Scripture: *Therefore Jehovah God*

drove Adam out of the fruit garden of Eden, that he might till the ground whence he was risen (vs. 23).

86. When the man had been cast out, guards, which are here called cherubs, were set around the throne or seat of Jehovah God, that is, at the confines between the superior and inferior heaven, which part is here called the east or eastern side. For the prince of the world, now with his own man, had indeed broken through the barriers of the inferior heaven and carried thither the torches of his loves; but the way to the superior heaven, and thus to the supreme, where is nothing but what is pure and holy, was guarded by cherubs and thus closed; according to the words of the text: *When the man had been cast out, Jehovah God stationed cherubs at the eastern side* (vs. 24).

87. The way to the superior or supreme heavens was guarded not only by cherubs but also by rays which go forth from the Sun of Justice, Wisdom, and Love, or from the throne of Jehovah God, like flames, and which turn themselves this way and that and, like a sharp sword, strike those who, of their own effort and daring, prepare for themselves a way or approach to the tree of life; confer n. 82 above; wherefore as soon as they approach thither without the Leader, the Prince of heaven, these rays visit them with the punishment of their rashness; for, smitten with a deadly wound by that flaming sword, they flee away far beyond paradise, that is, into the world or into the ground from whence they were risen. The things here signified are thus described: *Jehovah God drove the man* (who from the love of self affected heaven, that is, wished to make himself equal to God) *out of the fruit garden of Eden, that he might till the ground whence he was risen. And he stationed cherubs at the eastern side of the fruit garden, and a flamy waving sword, to guard the approach to the tree of life;* or, as the other interpreter has it, *the flame of a sword turning this way and that, to guard the way of the wood of life* (vs. 23, 24).

Notes

THE ORDER OF LIFE IN THE UNIVERSE [9]

88. How the way to the tree of life is guarded is not interiorly

[9] This title is taken from the inside of the back cover of Codex 59.

understood except by those who have a knowledge and discernment of the order and series in which the faculties of life in our body, from the first to the lowest, follow one after the other and mutually act into each other. Their successive order is as follows: Life, or rather, the supreme faculty of man, is that which is properly called his soul. The second faculty which next follows is called his intellectual mind; this, being dedicated to the Love of heaven as properly belonging thereto, has, in the preceding pages, been also called the heavenly mind. The third faculty, succeeding this again, is the natural mind or animus; from this mind now begin the natural forces of the body which, being dead, act not from themselves but from the life of the superior faculties; thence come the lowest faculties or those of sensation and action. According to the order instituted by Jehovah God, the life of the Love of the Supreme Being flows through the soul into the intellectual mind and its will, and thus through the natural mind or animus into the nature of the body, and consequently into all its actions and sensations. This way, therefore, has so often been called the superior way. For then we are ruled by the Love of the Supreme Being or by the Only-begotten of God, entirely as passive forces by their active forces; so that we in no way live our own life but His life. On the other hand when order is inverted, that is, when the prince of the world with his loves and with the torches of nature which are the fires and discords of life rushes in by the natural mind or animus into the intellectual mind and especially into its will, and thus upwards, then, by influx contrary to order, the state of life is wholly inverted and man is ruled by the leader of those loves and his malignant genii; and this also like a passive potency by its active forces; for it is spiritual essences outside us that rule all the faculties of our life. Lest therefore the very soul, through which leads the way to the tree of life, should also be infested by the aforesaid torches of nature and fires of life, and thus the whole man be turned to a brute animal, this way was closed and is said to be guarded by cherubs and a flamy sword. It is to be opened solely by the Love of the Supreme Being who, trampling on the head of the serpent, will restore the order and state of life and will lead man again to the tree of life, that is, to Himself.

84

§ 1*

GENESIS IV

Castellio	*Schmidius*
89. 1 And Adam had commerce with Eve his wife; and becoming pregnant, she bare Cain, who was so named because, when she brought him forth she said, I have acquired a man from Jehovah.	1 And Adam knew Chavah his wife; and she conceived and bare Cain; for she said, Kanithi (*that is*, I have gotten) a man, who is Jehovah.
2 She also bare his brother Abel. This A b e l was a shepherd, and Cain a hus-	2 And she a g a i n bare his brother Abel; and he became a feeder [9] of the flock, while Cain became a tiller of the earth.
3 bandman. Some time afterwards, when Cain had consecrated an offering to Jova of the fruits of the earth,	3 And it came to pass at the end o f days, t h a t Cain brought of the fruit of the earth an offering unto Jehovah.
4 and Abel an offering of the first-born and fattest of his herds, Jova had respect to	4 And Abel, he also brought of the first-born of his flock and of the fat thereof. And when Jehovah had respect unto Abel, and to his offering,
5 Abel and his offering; and to Cain and his offering he had not respect; and Cain took this thing so bitterly that his	5 But unto Cain and to his offering he had not respect, anger was greatly enkindled in Cain, and his faces fell.
6 face was downcast. And Jehovah said, Why comportest thou thyself so bitterly?	6 And when Jehovah God said unto Cain, Wherefore is anger enkindled within thee?

* At the end of this second explanation of the first three chapters of Genesis, Swedenborg drew two horizontal lines and left the rest of the page blank. He resumes his exposition on the next page when he takes up Genesis, chapter 4. Here—as though beginning a new series—he commences to divide his exposition into sections, as shown in the present text. See n. 448.

[9] *Pastor*, feeder, shepherd, pastor.

or why is thy face downcast?

7 Surely if thou doest right thou shalt obtain favor; if thou doest not right, sin lieth at the threshold; and it will depend upon thee, and thou

8 shalt rule over it. But Cain by his words enticed Abel his brother to the fields; and attacking him there, he killed

9 him. Then Jehovah spoke to Cain as follows: Where is thy brother Abel? I know not, he said, am I my broth-
10 er's keeper? And Jehovah said, What hast thou done? thy brother's blood uttereth its complaint unto me from
11 the earth. Because of this, thou shalt be unprosperous from the ground which hath received thy brother's blood from thy hand with open
12 mouth. When thou tillest it, it shall not henceforth bestow its strength upon thee; and thou shalt wander as an exile t h r o u g h all lands.
13 And Cain said to Jova, My guilt is greater than can be

14 forgiven. Behold, this day, I am banished by thee from the soil of the earth; going from thy sight, I shall wan-

and wherefore are thy faces fallen?

7 If thou doest well, will there not be forgiveness? and if thou doest not well, who? sin is lying at the door; and his desire is unto thee, but do thou rule over him,

8 Cain did indeed speak to Abel his brother. Yet it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him.

9 When Jehovah said u n t o Cain, Where is Abel thy brother? he said, I know not; am I my brother's keeper?
10 And he said, What hast thou done? The voice of thy brother's bloods crieth unto me from the earth.
11 And now, be thou cursed from the earth which hath opened her mouth to receive thy brother's bloods from thy hand.
12 When thou tillest the earth it shall not go on to give thee what otherwise it can; a wanderer and a vagabond shalt thou be in the earth.
13 And Cain said unto Jehovah, My offence is greater than can be forgiven.
14 Behold thou hast cast me out this day from (a place) upon the faces of the earth, and I am forced to hide me

der as an exile through all lands and whosoever findeth

15 me shall slay me. And Jehovah said, Whosoever slayeth Cain shall undergo a sevenfold punishment. Therefore he set a mark upon him, lest any meeting him should kill him.

16 And so Cain, departing from the sight of Jehovah, dwelt in the land of Nod, which is
17 at the east of Eden. And by his wife he gat Henoch, after whose name, Henoch, he called a city, founded by
18 himself. To this Henoch was born Irad; and Irad again begat Mahuiael; Mahuiael, Mathusael; Mathu-
19*sael, Lamech. This Lamech took two wives, the name of the one being Ada, and, of
20 the other, Silla. Ada bare Jabal, who was the first man to dwell in tabernacles and to institute cattle breeding.
21 His brother named Jubal, was the inventor of the

from thy faces; and I shall be a wanderer and a vagabond in the earth, and whosoever cometh upon me shall slay me.

15 And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah set a marvel upon Cain, that none which came upon him should slay him.

16 And Cain went out from the faces of Jehovah and dwelt in the land of Nod, at the east of Eden.

20 And Adah bare Jabal; he was the father of such as dwell in tents, and with cattle.

21 And his brother's name was Jubal; he was the father of

* In Castellio, this verse is printed as a part of verse 18; verse 19 of Castellio is therefore verse 20 of the Authorized Version, and the chapter is made to consist of 25 verses instead of 26. Both here and in subsequent references to this chapter, Swedenborg uses Castellio's verse-numbers, but in the translation we have altered them throughout to agree with the divisions of the Hebrew and English Bibles.

stringed cither and of the lute.

22 And Silla bare Tubal-cain, a maker of every kind of brass and iron work; and this Tubal-cain's sister was Noema.

23 And on a time Lamech admonished his wives, Ada and Silla, as follows: Hear my discourse, ye wives of Lamech, and attend to what I say: If I have put any man to death with stripes, or any mortal with wounds,

24 since in Cain the punishment is sevenfold, surely in Lamech it should be seventy times sevenfold.

all such as play on the cither and organ.

22 And Sillah, she also bare Thubal-cain, the first artificer of all that work in brass and iron; and the sister of Thubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Sillah, Hear my voice, ye wives of Lamech, perceive with your ears my speech; for I have slain a man to my wound, and a boy to my stripe.

24 Sevenfold Cain shall be avenged, and therefore Lamech seventy times sevenfold.

90. In the two sons first born of Adam are represented the two princes or leaders of future posterity, in Cain the prince of the world with his crew, and in Abel the Prince of heaven or the Messiah, without offspring. This shines out manifestly from the utterances of the two, which are described in the clearest way.

91. According to the first verse of this chapter, Cain was conceived in Adam's and Eve's state of guilt: *And Adam had commerce with Eve his wife; and becoming pregnant, she bare Cain* [*vs.* 1]. According to the curse pronounced above (chap. 3^{17}), Cain became a husbandman, laboriously tilling the ground throughout his whole life; or, according to the text of the oracle itself: *Cain became a husbandman* or *tiller of the earth* (vs. 2); and afterwards: *Be thou cursed from the earth* (vs. 11). *When thou tillest the earth it shall not go on to give thee what otherwise it can* (vs. 12). Thus the ground was unfruitful because of him, and he sought food with the sweat of his brow, etc., according to the sentence pronounced upon Adam and, under his person, upon the devil, the prince of the world, then his leader, and now the leader of his son Cain (chap. $3^{17, 19}$).

The same is also evident from Cain's idolatrous worship, in that he dared to approach God without the mediation of blood and the recollection of salvation by the Messiah; that is, dared to approach Him by a sacrifice of the fruit of the earth which was then cursed; for, *Some time afterwards, it came to pass that Cain brought of the fruit of the earth an offering unto Jehovah* (vs. 3). For this reason his offering and libation was not accepted by Jehovah God; according to the words: *Jehovah had not respect unto Cain and his offering* (vs. 5). That this prince of the world, that is, the devil, was represented by Cain, or in Cain, whom he led as his own man, is evident moreover from the latter's murderous hatred against God himself and against his own brother. AGAINST GOD, in that, because his offering was not regarded, his whole mind burned with wrath; according to the words: *Cain took this thing so bitterly that his face was downcast;* or as the other interpreter has it, *Anger was greatly enkindled in Cain, and his faces fell* (vs. 5, 6); and moreover, in that he gave even to God an answer full of bitterness and told a shameless lie; for when asked about his brother he said, *I know not; am I my brother's keeper?* (vs. 9). AGAINST HIS BROTHER, in that from the fury of his hatred and revenge he persecuted him even to death. For, though forewarned by God Himself (vs. 6), he nevertheless deceitfully enticed his brother to the fields and killed him: *Cain, by his words enticed Abel his brother to the fields, and attacking him there he killed him* (vs. 8).

92. All these circumstances abundantly testify that under the person of Cain was represented, nay and later effigied, the devil and his crew. For after the commission of this crime, he was driven away from the face of God, and consequently from heaven, and condemned to hell. This he himself confesses in these words: *My guilt is greater, he said, than can be forgiven. Behold, this day I am banished by thee from the soil of the earth; going from thy sight;* or, as Schmidius has it, *And I am forced to hide me from thy faces* (vs. 13, 14); and again: *Cain, departing from the sight of Jehovah* (vs. 16). Therefore, tossed by the furies of conscience, and ever fearful for his life, he wandered through the uncultivated or desert places of the earth, a perpetual vagabond among the damned who shunned their own selves like furies—exactly like the devil himself. For God said to Cain, *that he should wander as an*

exile through all lands; or, that *he should be a wanderer and a vagabond in the earth* (vs. 12). This, moreover, he himself confesses, and he confirms it by his own words: *Behold this day I shall wander as an exile through all lands, and whosoever findeth me shall slay me* (vs. 14). But lest anyone should attack him with the purpose of depriving him of that life, and should desire to thus liberate him from the punishment of the crime he had committed, Cain was marked with a sign of hatred and revenge, so that all would flee away from his frightful countenance as from the devil himself. For *Jehovah said, Whosoever slayeth Cain shall undergo a sevenfold punishment. Therefore he set a mark upon him, lest any meeting him should kill him* (vs. 15). But to the end that, under the countenance of Cain, the devil might still furnish witness to his relentless hatred against the Only-begotten of God, the one only Love of the Supreme Being, and might continually exercise this hatred, he is said *to have dwelt in the land of Nod which is at the east of Eden* (vs. 16), where was a way leading to the tree of life; but for this reason, the approach was guarded by cherubs and a flamy sword, as we are taught in chapter 3: " Jehovah God stationed cherubs at the eastern side of the fruit garden (or, at the east of the garden of Eden), and a flamy waving sword, to guard the approach to the tree of life " (vs. 24); cherubs, lest, in accordance with his perpetual efforts and daring attempts he rush into the superior heavens, and thus be wholly extinguished; and a flamy sword, that he might be smitten by the waving of the rays which continually emanate from the Sun of Justice; confer n. 86, 87, 88.

93. Not only was that serpent, the devil, represented in Cain, but his infernal crew was also represented in Cain's posterity; for this posterity indulged in no other inclinations and loves than those of the world and self. Cain, the parent or head of this progeny, was a tiller of the ground. His son Henoch founded a city and, for the sake of acquiring fame and glory, he called it by his own name (vs. 17). Jabal, born of Lamech and Ada, was the father of such as dwell in tabernacles and with cattle (vs. 20). His brother Jubal was the father of all such as play on the cither and organ, and thus was the inventor of pleasures of this kind (vs. 21). The brother of these, but by the wife Sillah, was Tubal-cain, the first artificer of all that work in brass and iron (vs. 22); that is, the discoverer of

metals, whence is the fount and origin of all evils. Therefore the devil is called the prince and god of these things, and especially of wealth and riches.

94. But that the Messiah, the one and only-begotten Love of the Supreme Being, is here represented in Abel whom He led, and thus by Abel, is manifestly taught by Abel's life as given in Scripture. He was a *feeder of the flock*, or *a shepherd* (vs. 2); and he approached God according to every sacred rite and thus not from himself: *He brought of the first-born and fattest of his herds* (or, *of the first-born of the flock and of the fat thereof*), *an offering to Jehovah* (vs. 4). This sacrifice, being made by the mediation of blood, and this the blood of the first-born, was highly acceptable to Jehovah: *Jehovah had respect to Abel and his offering* (vs. 4). Moreover, he well knew that Cain had not done right and yet might have done right; or, that the devil, the origin of sin—that is, *Who? sin is lying at the door*—desired him; over whom, by doing well, that is, by making his sacrifice rightly and not from himself or his own instinct, he might nevertheless have ruled; according to the words of Jehovah himself: *Surely if thou doest right, thou shalt obtain favor; and if thou doest not right, sin lieth at the threshold; and it will depend upon thee, and thou shalt rule over it;* or, *If thou doest well, will there not be forgiveness? and if thou doest not well, sin is lying at the door; who? and his desire is unto thee, but do thou rule over him* (vs. 7). Therefore, being greatly moved, and in order that he might placate Jehovah for these transgressions, by his own blood offered in sacrifice he suffered himself to be led outside and slaughtered like a lamb; for, *Cain, by his words, enticed him to the fields, and attacking him there, he killed him* (vs. 8). But because blood so innocent called for vengeance and justice—for *Jehovah said, What hast thou done? thy brother's blood uttereth its complaint unto me from the earth* (vs. 10)—therefore the evil-doer is driven out from the sight of Jehovah (vs. 14, 16), and from that land, *which hath received thy brother's blood from thy hand with open mouth* (vs. 11); or, as the words read, he is banished from the soil of that land (vs. 14), to wander as an exile through all lands (vs. 12, 14)—as was actually the case.

95. From these considerations it is clearly evident that immediately after the derivation of guilt into Adam's first posterity, the

Messiah, the Savior of the world, offered himself as a victim, that he might redeem mortal men; therefore in Abel it was He that suffered. For who is it that suffers? Is it not he who lives in another that suffers, but spiritually? That He might suffer also in the body, however, and thus might alone fulfill all justice, which no mortal man can ever do, therefore, when, in the progeny of Lamech, the sixth generation from Cain, the ambition of glory (that is, the love of self) and the pleasure of the body and the lust of riches (that is, the love of the world) made rapid headway; when, I repeat, this was the case with the sons of Lamech who, as in n. 93 above, are called the first parents of these crimes, then it was clearly foretold that the Messiah would become Man and that those crimes which are called wounds and stripes would slay Him who is called Man, or Man and Boy. And in order that this might be known and understood by the whole world, therefore Lamech's wives, the mothers of these sons, were admonished by him to perceive this speech not only with their ears but also with their mind; according to the words: *And on a time, Lamech admonished his wives, Ada and Silla, as follows: Hear my discourse, ye wives of Lamech, and attend to what I say; If I have put any man to death with stripes, or any mortal with wounds, since in Cain the punishment is sevenfold, in Lamech it should be seventy times sevenfold;* or, according to Schmidius' interpretation: *And Lamech said unto his wives, Adah and Sillah, Hear my voice ye wives of Lamech, perceive with your ears my speech; for I have slain a man to my wound, and a boy to my stripe. Sevenfold Cain shall be avenged, and therefore Lamech seventy times sevenfold* (vs. 23, 24).

§ 2

[Genesis IV]

Castellio	*Schmidius*
96. 25 And Adam gat another son by his wife, to whom he gave the name Seth, saying that God had restored to him another offspring in the place of Abel, who had been destroyed by	25 And Adam knew his wife again, and she bare a son and called his name Sheth, that is, Restored; for God hath restored to me seed in place of Habel whom Cain slew.

92

26 Cain. To Seth was also born a son, whom he named Enos; then men began to call upon the name of Jehovah.

26 And to Sheth, to him also there was born a son, and he called his name Enosch; then men began to call upon the name of Jehovah.

GENESIS V

1 Now must come an enumeration of the offspring of Adam after the time when God created man and made him according to the divine
2 likeness, namely, male and female; and, on the same day of creation, gave them fruitfulness, and called them
3 by the name Man. Adam then was one hundred and thirty years old when he procreated one like to himself, after his own image, whom
4 he named Seth. After begetting Seth, he lived eight hundred years, during which he begat other children of
5 both sexes. Then, in the nine hundred and thirtieth year of his life, he died.

1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.
2 Male and female created he them; and blessed them and called their name Adam, in the day when they were created.
3 And Adam lived a hundred and thirty years, and begat in his own likeness, according to his image; and he called his name Sheth.
4 And the days of Adam after he had begotten Sheth were eight hundred years; and he begat sons and daughters.
5 And all the days of Adam in which he lived were nine hundred years and thirty years; and he died.

* * * * * * * * *

18 Jared, in his hundred and sixty second year, begat Henoch.

18 And Jared lived an hundred and sixty and two years and begat Chanoch.

* * * * * * * * *

21 Henoch, in his sixty fifth

21 And Chanoch lived five and sixty years and begat Methushelach.

22 year begat Mathusalah; and after begetting him, he lived a life after God's will for three hundred years, and procreated other sons and
23 daughters. And when he had attained his three hundred and sixty fifth year,
24 bearing himself after God's will, he was taken up by God, and was no more.

22 And Chanoch walked with God, after he begat Methushelach, three hundred years, and begat sons and daughters.
23 And all the days of Chanoch were five and sixty years and three hundred years;
24 And Chanoch walked with God; and he was not; for God took him.

97. Both from the words and from the sense of this narration, it can be evident that Jehovah wished to banish the human race from his sight, nay from off the face of the earth, because of the guilt of the first parents which was propagated to Cain their first-born and by him to their posterity; for He could not recede from justice, that is, from Himself, nor consequently from the punishment of justice. We read, therefore, that Cain was banished from the sight of Jehovah and from the very soil of the earth, chapter $4^{14, 16}$; from the sight of Jehovah, in that he was condemned to hell; from the soil of the earth, by the flood whereby this whole progeny finally perished.

98. That the whole human race, however, should not perish, but that some stem might be rescued for heaven, the Only-begotten of God, who, being Speech,[1] was also the Creator of the human race, decreed from pure love, because from himself, and thus from pure grace, to alone fulfill Divine Justice, that is, to become Justice. Wherefore he offered himself as a victim, first in Abel and afterwards in his own body, according to the predictions. Hence when justice had been fulfilled and Jehovah the Parent reconciled, a new stem was raised unto Adam, or a new seed to the woman, from which came the Messiah, the Savior of the world. This was the reason for the triumph at the birth of Seth; for they called him Seth, that is, Restored, *Because God had restored to him another offspring in the place of Abel who had been destroyed by Cain,* or, as the other interpreter has it, *hath restored seed in place of Abel whom Cain slew* (chap. 4^{25}). This also was the reason for the calling on the

[1] See *History of Creation,* n. 8.

name of God when Seth saw that this stem or seed was propagated in his first begotten, Enoch; according to the Scripture: *And to Seth, to him also there was born a son, and he called his name Enos; then men began to call upon the name of Jehovah* (vs. 26).

99. When the Son of Jehovah (by whom and for the sake of whom was the creation of the universe and finally the creation of man after His image) alone became justice, then by Him Adam, restored to life, again put on the image and likeness of God. It was in this state and into this state that he begat his son Seth, of whom finally would be born the Messiah, the Holy One of the Israelites. That this is the case, may be concluded without ambiguity from the series and context of the present Scripture. For in the chapter before us, just before the recital of the generations from Seth, the statement that man was made after the likeness of God is again repeated from the history of creation, namely in the words, *This is the book of the generations of Adam* through Seth. *In the day that God created man, in the likeness of God,* that is, of his Son, *made he him* (vs. 1); and immediately afterwards it is said that in that state man was blessed, or fruitfulness was promised him; *Male and female created he them; and blessed them,* or, as the other interpreter has it, *gave them fruitfulness* (confer chapter $1^{27, 28}$), *and called their name Adam* (vs. 2). In unbroken connection with these words, it is added that Seth was born in the likeness of Adam, that is, according to his image; for the words that follow in the text read: *Adam lived a hundred and thirty years and begat in his own likeness according to his image; and he called his name Sheth* (vs. 3). Thus God restored this son in place of Abel (chap. 4^{25}), and in him and by him was represented the Messiah; see above, n. 94, 95.

100. As the future death of the Messiah was represented in Abel (n. 94), and foretold in Lamech the sixth generation from Adam (n. 95), so His ascent into the heavens is presignified in Enoch and thus also foretold in the sixth generation from Adam. For the first generation from him was SETH (vs. 3); the second ENOS (vs. 6); the third KENAN (vs. 9); the fourth MAHALALEEL (vs. 12); the fifth JARED (vs. 15); and the sixth HENOCH (vs. 18). On the sixth day of heaven and earth man was made; and thus on the sixth day of the creation of the new heaven and new earth, of which we speak elsewhere, the Messiah, the future Man, would walk with

God, would undergo death for the sins of the whole human race, would rise again to life, and would ascend into the heavens with the new man. Therefore it is foretold elsewhere that this was to take place in the fulness of time and in the end of days. Of Enoch it is written: *When he had attained his three hundred and sixty fifth year* (vs. 23), or the end of the days of his age—which latter, like our solar year, filled out three hundred and sixty five days, called in this same verse " the days of Enoch "—*he walked with God; and he was not; for God took him* (vs. 24).

§ 3

[Genesis V]

Castellio	*Schmidius*
101. 25 Mathusalah, the son of Enoch, in his one hundred and eighty seventh year, begat Lamech.	25 Methushelach lived an hundred and eighty seven years, and begat Lamech.
28 Lamech, when he was in his hundred and eighty second	28 And Lamech lived an hundred and eighty two years, and begat a son.
29 year, begat a son, to whom he gave the name Noah, saying, He shall revive us from our occupations and the toil of our h a n d s which the earth, made unfruitful by Jehovah, doth set before us.	29 And he called his name Noach, saying, This same shall comfort us concerning our work and the toil of our hands, because of the earth which Jehovah hath cursed.
32 Noah, being five hundred years old, begat Sem and then Ham, and Japhet.	

Genesis VI

1 And the multitude of men began now to i n c r e a s e throughout the world. And when daughters were born to	1 And it came to pass, when men began to multiply on the faces of the earth, and daughters were born unto them,

2 them, the most mighty of the men, caught by their beauty, chose wives from all their number to marry them.

3 And Jehovah said, My mind shall not always contend with men; they are indeed flesh, and therefore their age shall be an hundred and

4 twenty years. At that period there were giants in the land. They came there from the marriages of the mighty men, being born heroes, men celebrated in the

5 memory of all. And when Jehovah saw that the vices of men increased in the earth, and that every day they bent all the effort and thought of their mind to

6 worse things; he repented that he had made man on the earth, and it grieved his

7 mind. For this reason he decreed that he would blot out from the soil of the earth, the men whom he had created; and not only the men but also the cattle and

2 That the sons of God saw the daughters of man that they were fair; and they took them wives of all which they chose.

3 And Jehovah said, My spirit shall not always strive with man, for that he is flesh; and therefore his days shall be an hundred and twenty years.

4 There were Nephilim (apostates from the true faith[2]) in the world in those days; and also afterwards, when the sons of God came in unto the daughters of man, and they bare children to them. All these were mighty men, which were of old, men of renown.

5 And when Jehovah God saw that the wickedness of man was multiplied in the world; and that every figment of the thoughts of his heart was only evil [all the day];

6 It repented Jehovah that he had made man on the earth, and grief entered his heart.

7 And Jehovah said, I will blot out man, whom I have created, from upon the faces of the earth; from man even to the beast and to the creeping thing and

[2] This is Schmidius' interpretation of "Nephilim."

creeping things, and fowl; so greatly did it repent him

8 to have made them. But to Noah, he was propitious. . . .

9 N o a h, who was the most righteous and perfect man of his age, bearing himself

10 after God's will, begat three

11 sons. . . . For the rest, the whole earth was perverted against God, and full of un-

12 righteousness. And w h e n God saw this, that the whole world was utterly corrupt, and that the ways of all mortals on the earth were utterly

13 abandoned, he spake with Noah as follows: I have decreed the destruction of all human affairs; being such that the very earth is filled with their unrighteousness, I will efface them, together with the earth.

to the bird of heaven; for it repenteth me that I have made them.

8 But Noach found grace in the eyes of Jehovah.

9 . . . N o a c h was a just man, perfect in his generations. Noach walked with God.

10 A n d Noach begat three sons. . . .

11 But the earth was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noach, The end of all flesh is come before me; for the earth is filled with violence from their faces; therefore behold, I will destroy them with the earth.

* * * * * * *

17 For surely I will send upon the earth a flood of waters, whereby all bodies under heaven, that draw l i v i n g breath,[3] shall be destroyed; and all things that are on the earth, shall be extinguished.

18 But with thee will I make a compact; that thou mayest

17 And as for me, behold I will bring a flood of waters upon the earth, to destroy all flesh wherein is the spirit o f lives, f r o m under heaven; everything that is in the earth shall expire.

18 But with thee will I set up my covenant, that thou

[3] *Vitalis Spiritus* = vital spirit; confer Gen. 2[7] above.

enter into the ark, together with thy sons, wife, and daughters-in-law.

mayest enter into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.

[19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee; they shall be male and female.

[20 Of the bird after his kind, and of the beast after his kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

[21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.

[22 Thus did Noach; according to all that God commanded him, so did he.]

GENESIS VII

1 Jehovah spoke to him as follows: Come thou, together with all thy family, into the ark, for I have noted that thou art by far the most righteous in my sight, of all the men of this

2 age. [Of all clean quadrupeds, thou shalt take to thee seven pairs of mixed sex; but of the unclean

1 Then Jehovah said to Noach, Come thou and all thy house into the ark; for thee have I seen righteous before me, in this generation.

[2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of the beast that is not clean, by twos, the male

[3 only two. And of fowl seven pairs, also of mixed sex, that their seed may be p r e s e r v e d in the whole

4 globe.] For in seven days from now, I will send rain upon the earth for forty days and as many nights; and I will efface from off the whole earth the entire nature of things that I
[5 have made. And Noah did according unto all that Jehovah commanded h i m.
[6 And he was six hundred years old when the earth was covered with the waters.

and his female.
[3 And of the bird of the heaven by sevens, the male and the female; to keep seed alive upon the faces of all the earth.]
4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and I will destroy every substance that I have made from upon the faces of the earth.

* * * * * * *

[10 So, when those seven days were passed, a flood of wa-
[11 ters covered the earth. In the six hundredth year of Noah's life, on the seventeenth day of the second month, all the fountains of the ocean burst forth; and the streams of the heaven
[12 being opened, it r a i n e d upon the earth forty days
[13 and nights. In that same day, when Noah with his sons . . . and w i f e and three daughters-in-law en-
[14 tered the ark, with him entered a l s o all kinds of

beasts and cattle and creeping things of the ground and fowl, both song-bird
[15 and bird of flight; when, I say, pairs of all bodies endowed with the breath [4] of life entered into the ark un-
[16 to Noah, all being consorts, as God had commanded, then

[16 And they that went in, went in male and female of all flesh, as God had commanded him; and Jehovah shut to behind him.]

[17 Jehovah shut him in. Then for forty days so great an inundation covered the earth that the ark, moved by the multitude of waters, was lifted from the earth;
[18 and as the waters prevailed more and more over the earth and rose in height, it was carried by the waves,
[19 which so greatly increased that, by their abundance, not only did they cover the highest mountains whatsoever were under the whole
[20 of heaven, but they covered them to a depth of fifteen
21 cubits.] Thus were extinguished all bodies that moved upon the earth; the bodies of fowl, of cattle, of beasts, and of all creatures that creep upon the ground; and of men also.

21 And all flesh expired that crept upon the earth; of bird, of beast, of wild beast, and of every creeping thing that creepeth upon the earth; and every man.

22 All things on the earth, whatsoever drew living breath [4] with their nostrils,

22 Everything, in the nostrils whereof was the breath of the spirit of lives, of all

[4] See preceding note.

23 all, I say, did die. Thus all nature was blotted out and removed from off all the earth, both the nature of men, and of cattle, serpents, and fowl. N o a h only was left and those who were with him in the ark.

that was in the dry land, died.

23 So every substance was blotted out which was upon the faces of the earth, from man even to the beast, to the creeping thing and to the bird of heaven; they were blotted out, I say, from the earth; and Noach only was left, and whatsoever was with him in the ark.

102. In the Sacred Scriptures mention is many times made of the creation of a new heaven and a new earth, and also of a new man who would succeed in place of the old man. The first creation has already been treated of. It began from chaos, the shade of the universe, that is, from evening; and with the rising of light it closed in morning. And then, when the six spaces of times or days were accomplished, Jehovah God rested on the seventh day and therefore called that day holy.

103. But this ancient and first earth became unfruitful and cursed (chap. 3^{17}); and the man thereof was cast out of paradise, lest he live to eternity (chap. $3^{19, 23}$). Thus the destruction of all things was decreed. *For Jehovah decreed that he would blot out from the soil of the earth the men whom he had created; and not only the men but also the cattle and creeping things and fowl; so greatly did it repent him* (chap. 6^{7}). This decree, moreover, was afterwards made clear to Noah, for, *He spake with Noah as follows: I have decreed the destruction of all human affairs; being such that the very earth is filled with their unrighteousness, I will efface them together with the earth* (chap. 6^{13}).

104. When Jehovah had thus decreed with himself the destruction of all things, then from pure grace he took pity on one stock, from which he would again raise up the human race. For after this sentence had been pronounced upon the whole globe (chap. 6^{7}), he finally turned to Noah, to whom, as we read, *He was propitious*, or,

as the other interpreter has it, *Noach found grace in the eyes of Jehovah* (vs. 8). The same thing is also said later on, in these words: *For surely I will send upon the earth a flood of waters whereby all bodies under heaven that draw living breath shall be destroyed; and all things that are on the earth shall be extinguished* (vs. 17); but immediately afterwards, being touched with mercy, he speaks thus to Noah: *But with thee will I make a compact; that thou mayest enter into the ark, together with thy sons, wife, and daughters-in-law* (vs. 18).

105. Thus the ancient or first earth, made unfruitful or cursed in Adam (chap. 3^{17}), would have perished, exactly like an empty globe in the mundane system, unless, from pure grace, Jehovah, mindful of the human race in Noah, had decreed with himself to again fill it with inhabitants and thus to found a new earth. Because this had been foreseen, therefore also it was predicted by Lamech, the parent of Noah; for, *He begat a son, to whom he gave the name Noah, saying, He shall revive us from our occupations and the toil of our hands which the earth, made unfruitful by Jehovah, doth set before us;* or, as Schmidius has it, *The earth which Jehovah hath cursed* (chap. 5^{29}).

106. This pure grace was granted to the human race at the intercession of pure Love, that is, of the only-begotten Son of God; for he was the promised seed which would trample on the head of the serpent (chap. 3^{15})—he who, in Abel had offered himself a victim (n. 94); who, now, in the eyes of God his Parent, is seen to have already undergone death for the crimes of the sons of Lamech (n. 95); and who, in Seth, from whom at last came Noah, again raised up the divine image (n. 98, 99). Hence, because there was propitiation, *Jehovah was propitious to Noah* (chap. 6^{8}); or, for the reason that there was justice, Noah, in the sight of God, was the most righteous [5] and perfect man of his age; or, according to the divine utterance itself, *I have noted that thou art by far the most righteous in my sight of all the men of this age;* or, as Schmidius has it, *For thee have I seen righteous before me, in this generation* (chap. 7^{1}). These things will become still clearer in the series of what follows.

107. From the above it is now manifestly evident that it was al-

[5] The word here translated *righteous,* in both Castellio and Schmidius, is *justus.*

ready in the divine decrees to found a new heaven and a new earth in place of the former; and finally a new man; and to do this likewise within six spaces of great days or times; on the completion of which, will come that holy and great seventh day wherein Jehovah God shall rest from all his work and the new man shall enter into that rest.

108. But this new creation could not be entered on until both the old heaven and the old earth had relapsed into their chaos, that is, into their nothingness, and had thus been brought to their ancient condition; for the beginning must be made from an egg.

109. Heaven indeed had already relapsed into its shade or into the deep covered over, as before, with darkness; concerning which, see Gen. 1^{2}; for it is human minds that constitute heaven, these being dedicated to heavenly light and love, that is, to life. This heaven was so depraved that, throughout the whole extent of the world, there was none that appeared righteous in the sight of God save Noah; or, as the sacred words read: *Noah was the most righteous and perfect man of his age. For the rest, the whole earth was perverted against God and full of unrighteousness. And when God saw this, that the whole world was utterly corrupt, and that the ways of all mortals on the earth were utterly abandoned,* he decreed upon the destruction of all that he had created (chap. $6^{9, 11-13}$).

110. Not only was the world corrupt, or Adam's posterity from Cain and from his other children of both sexes of whom we read in Genesis 5^{4}, but also his posterity from Seth. In Seth the divine image was resuscitated (n. 98, 99); and therefore, his descendants, who on this account led a spiritual life, are called Sons of God, while the rest, who led a natural life, are called Sons of man. But the former, by marriages with the daughters of man, became also perverted, that is, corrupted their ways; for, according to the words of Scripture, *It came to pass when men began to multiply on the faces of the earth, and daughters were born unto them, that the sons of God saw the daughters of man that they were fair; and they took them wives of all which they chose* (chap. $6^{1, 2}$). From these marriages were born Nephilim, or apostates from the true faith; and authors of schisms arose, and sectarians who, being famous as at the present day, were men of renown. Of these men the sacred text says: *There were Nephilim in the world in those days; and also af-*

terwards, when the sons of God came in unto the daughters of man and they bare children to them. All these were mighty men, which were of old, men of renown (vs. 4). Thus, becoming degenerated, even this sacred offspring had not suffered itself to be led by the spirit of God, but only by the body and the blood; hence, it is called Flesh. *And Jehovah said, My spirit shall not always strive with man, for that he is flesh* (vs. 3). Lest, therefore, this race heap vice upon vice in endless number, God shortened the age of their life: *Therefore said Jehovah, their age shall be an hundred and twenty years* (vs. 3). And at last, when he saw that in this generation also, there was nothing sincere and untainted, except in Noah; and thus, that the human heaven had fallen to ruin; it repented Jehovah that he had made man; or, according to Scripture: *And when Jehovah saw that the wickedness of man was multiplied* (that is, that the vices of man were multiplied) *in the world, and that every figment of the thoughts of his heart was only evil, it repented Jehovah that he had made man on the earth, and grief entered his heart.* In that generation not one righteous man was left, except Noah (vs. 5, 6, 9; chap. 7^{1}). Then Jehovah God decreed to blot out the ancient or former man, and to raise up from the Noachic stock a new man; consequently, from an egg, a new heaven in place of the former (chap. $6^{9,18}$; 7^{1}).

111. Not only a new heaven, however, but also a new earth; for by the universal flood, the earth had relapsed into its waste and void as in Genesis 1^{2}. We read, therefore, that Jehovah decreed, not only to blot out from the soil of the earth the men whom he had created—*not only the men, but also the cattle and creeping things and fowl* (chap. $6^{7,13}$). This he again repeats, saying, *I will efface from off the whole earth, the entire nature of things* (or *every substance*) *that I have made* (chap. 7^{4}). And that this was done, is confirmed time and again, to wit: *And all flesh expired that crept upon the earth; of bird, of beast, of wild beast, and of every creeping thing that creepeth upon the earth; and every man* (vs. 21). And again, *All things on the earth, whatsoever drew living breath with their nostrils, all, I say, did die* (vs. 22). And still again, *Thus all nature was blotted out and removed from off all the earth, both the nature of men, and of cattle, serpents, and fowl. Noah only was left, and whatsoever was with him in the ark* (vs. 23).

§ 4

GENESIS VIII

Castellio

112. 1 And after the waters had prevailed upon the earth an hundred and fifty days, God remembered Noah, and all the animals and cattle that were with him in the ark; and he sent a wind upon the earth to restrain the wa-
2 ters. So the fountains of the deep and the streams of heaven were prevented, and the rain from heaven ceased.

3 And when an hundred and fifty days had passed, the waters flowing hither and thither on the earth, were at

4 last diminished. And on the seventeenth day of the seventh month, the ark was stayed on the mountains of

5 Ararat; and the diminishing of the waters continued even to the tenth month; and on the first day of this month the tops of the mountains

6 stood forth. And after forty days, Noah, opening the window of the ark, which he

7 had made, sent forth a ra-

Schmidius

1 And God remembered Noach and every wild beast and every beast that was with him in the ark; and God made a wind to pass over the earth that the waters might be assuaged.

2 The fountains also of the deep [and the windows of heaven] were stopped, and the rain from heaven was restrained;

3 And so the waters receded from off the earth, going and receding; and at the end of an hundred and fifty days the waters were departed.

4 And the ark rested in the seventh month on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters continued to depart, even to the tenth month; and in the tenth month on the first (day) of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noach opened the window of the ark which he had made

7 And he sent forth a raven,

ven, which went out and returned, till the earth should be dried up from the waters.

8 He then sent out a dove to find out whether the earth was relieved of the waters;

9 and when she found no place whereon to set her foot, in that the earth was everywhere covered with the waters, she returned into the ark to Noah; and, stretching forth his hand, he took her and brought her in to him
10 into the ark. And, waiting another seven days, he again sent forth a dove from the

11 ark. And at the time of evening she returned to him, carrying in her beak an olive leaf plucked off; whereby Noah realized that the earth

12 was bare of waters. Yet he waited seven other days, and then sent forth the dove, which did not return to him
13 again. And in the six hundred and first year, on the first day of the first month, when the waters had flowed off from the earth, Noah removed the roof of the ark, and saw that the surface of the earth had emerged from

which went forth, going and returning, until the drying up of the waters from off the earth.

8 And he sent forth a dove from-with him, to see if the waters were lessened from off the faces of the earth.

9 But the dove found no rest for the sole of her foot, and she returned unto him to the ark; for the waters were on the faces of all the earth; then he put forth his hand and took her, and received her unto him into the ark.

10 And he waited yet other seven days, and again he sent forth a dove out of the ark.

11 And the dove returned to him at the time of evening; and lo, in her mouth an olive leaf plucked off; so Noach knew that the waters had become few from-upon the earth.

12 Yet he waited still other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundred and first year, in the first (month) on the first (day) of the month, that the waters were dried up from off the earth. And Noach removed the covering of the ark, and looked, and behold

14 the waters. And on the twenty-seventh [5] day of the second month, when the

15 earth was dried out, God commanded Noah to go

16 forth from the ark, together with his consort, and with

17 his sons, and their consorts; and also to take with him all the animals that were with him, fowl, quadrupeds, and whatsoever crept upon the ground; that they might breed throughout the earth and give manifold offspring.

18 So Noah went forth, together with his sons, wife

19 and daughters-in-law; and with every kind of beast, serpent, and fowl; in short, with every kind of creature that moveth upon the earth.

the faces of the earth were dried out.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God said unto Noach, saying,

16 Go forth from the ark, thou and thy wife, and thy sons, and thy sons' wives with thee.

17 Every animal that is with thee, of all flesh, of bird and of beast and of every creeping thing that creepeth upon the earth, bring forth with thee; that they may spread upon the earth and grow and be multiplied upon the earth.

18 And Noach went forth, and his sons, and his wife, and his sons' wives with him;

19 Every beast, every creeping thing, and every bird whatsoever that creepeth upon the earth, according to their families, they went forth out of the ark.

113. In the Noachic ark, as in a great egg or womb, were now shut up the beginnings of a new heaven and a new earth; that is, the new Man who would again found heaven, and the new Animal which would again found earth. God commanded that this floating egg was to be constructed after the dimension of a womb, and indeed in three stories one above the other according to the number of the spheres in the human body and also in the universe [6] (chap.

[5] Swedenborg, following Castellio, has *seventeenth*, but this is a misprint and is corrected in later editions of Castellio.

[6] [By the author:] Explain in notes, that there is a sphere of principles, of causes, and of effects. Principles are ruled by the superior heavens, that is,

$6^{14, 16}$); that it was to be filled with food of every kind (vs. 21). He himself brought into it the living souls (chap. $7^{9, 15}$), and also shut them in (vs. 16). Then he carried it unhurt through raging seas and amidst the waves of so great an ocean (vs. 17, 18). For a long time he held it suspended between heaven and earth (vs. 19, 20). He directed it to the mountains of Ararat (chap. 8^{4}). And finally, when the roof of the ark had been removed by Noah, like the shell of an egg or the sheath of a womb broken apart by the living being shut up within (vs. 13), God commanded that Noah with his souls should go forth (vs. 15, 16) and should bring out the others (vs. 17), that they might be propagated throughout all lands (vs. 17). In such way then was this new infant introduced, cherished, and brought forth.

114. Purely spiritual essences derive from the fountain of their life, or Jehovah, the ability of seeing heavenly things in earthly, spiritual things in natural, and *vice versa*; nay, the past in the present, and in this the future also; consequently, of seeing in this universal flood and in the ark and its contents, all the things which were deeply involved therein and which also will come to pass in the whole earth even to its end. Those things that come before us in this way, when seen by us, are called typical and symbolic and also divine. Therefore, here and elsewhere in the Mosaic writings inspired by Jehovah God, we cannot read the least thing that does not enclose like things and also presignify them.

115. Let us then in a few words evolve these matters. The flood, which actually existed throughout the whole globe, clearly discloses the fact that the old man perished and a new man was raised up. It also clearly involves that the former man, who had become exterior, was entirely extirpated, and the latter, who was to become interior, was born in his stead. To this end, and as a symbol thereof, baptism was instituted by the Messiah. This Messiah was that God who saw that the whole world was utterly corrupt and the land filled with unrighteousness (chap. $6^{12, 13}$); who promised to establish a new covenant with Noah (vs. 18); who commanded him to construct that gloomy ark, covered within and without with pitch (vs. 14); who provided foodstuffs of every kind (vs. 21), that he

by their Prince; causes by the inferior heaven, that is, by its prince who is spoken of as the prince of the world and is called the world; effects then follow such as are seen on earth.

and his might enter in (vs. 18), and that he might bring with him consort pairs of animals (vs. 19); who also brought them in (chap. $7^{9,15}$), preserved the ark among the raging waves of the ocean (vs. 17, 18), lifted it high above the earth (vs. 19, 20), and brought it at last to his mountains (chap. 8^{4}); who caused that a raven, a bird of shade and night, should first be sent forth, and should not again come in; for when the raven was sent forth, *It went forth, going and returning until the drying up of the waters from off the earth* (vs. 7); and this in order that afterwards a dove, a bird of life and light, might be sent forth, *to find out whether the earth was relieved of the waters* (vs. 8), that is, whether the anger of the Parent was assuaged; but, *when she found no place whereon to set her foot, she returned into the ark* (vs. 9). It was He who stretched forth Noah's hand to take that bird unto him, lest she be swallowed by the waves (vs. 9); and who again sent forth the dove which, after a long delay, yet returned at the time of evening with an olive leaf, a sign of peace, which she carried in her beak (vs. 10, 11). Nay, he sent forth the dove a third time; and she, by flying around the world and not returning, announced that all was quieted and that the anger of Jehovah was now assuaged (vs. 12). But yet this dove did return upon the head of the Messiah when, from Divine Grace for the renewal of men, he instituted baptism in remembrance of this flood, and of man's regeneration by the Holy Spirit. He it was who then commanded Noah to go forth from the ark (vs. 15, 16), and to bring forth with him all the animals that were with him (vs. 17); and, finally, who made a new covenant with Noah and with the whole world—which covenant will be treated of in the sequel. He therefore is the God who built up this new man and a new heaven and new earth. But here He has only entered upon this work.

116. This new creation, like the former, must also commence from the deep overspread with darkness; and, after the passage of six days, it also will end in a man—a man entirely new and perfect, who is to be introduced into paradise, both the earthly and the heavenly. Thus will come the seventh day, which is holy, because then comes the rest of our most holy Creator, that is, of the Messiah; into whose rest, and at the same time glory, his sons, or the sons of God the

King, that is, this new Man, will enter with palms, the rewards of victory.

117. Because Jehovah or the Parent and Creator (chap. 7^{1}) decreed wholly to efface his first creation, the work of six days, he was also greatly displeased; for " grief entered his heart " (chap. 6^{6}). It was on the seventh day, the day on which nevertheless he rested, that he decreed to do this, that is, to destroy the whole nature of things (chap. 6^{7}). Therefore he foretold to Noah, that, *In seven days from now, I will send rain upon the earth for forty days,* (that is, six times seven) *and as many nights; and I will efface from off the whole earth, the entire nature of things that I have made* (chap. 7^{4}). This also was done; for, *When those seven days were passed, a flood of waters covered the earth and it rained upon the earth forty days and nights. In that same day, Noah, with his sons and wife and three daughters-in-law, entered the ark,* and with him entered *pairs of all,* etc. (vs. 10, 12–16). *Then, for forty days, so great an inundation covered the earth that,* etc. (vs. 17–20). *Thus were extinguished all bodies,* etc. (vs. 21, 22, 23). This was done on the seventh day, on which day also Noah entered upon the six hundred and first year of his age, or the seventh period of his life: *Noah was six hundred years old when the earth was covered with the waters* (vs. 6); and later on, *In the six hundredth year of Noah's life, on the seventeenth day of the second month, all the fountains of the ocean burst forth* (vs. 11).

118. But because Jehovah, at the intercession of the Messiah his only-begotten Son, had promised that a new covenant would be made with Noah, that some of every sort of creature would be left remaining with him, therefore he said, " And as for me, behold I will bring a flood of waters upon the earth to destroy all flesh, wherein is the spirit of lives, from under heaven; everything that is in the earth shall expire. But with thee will I set up my covenant, that thou mayest enter into the ark, thou and thy sons. . . . And of every living thing of all flesh, two of every sort (that is, consorts) shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the bird, of the beast, of every creeping thing of the earth, after his kind, two of every sort, shall come unto thee, to keep them alive " (chap. 6^{17-20}). Thus it was decreed by Jehovah that only two of every sort should be left remaining, to

keep them alive, and this by the life and spirit of the Intercessor—the Messiah; for he did not say, I will keep them alive.

119. From these passages of Scripture, it is manifestly clear that in the divine counsel it was decreed that a new creation should be instituted by the Messiah, the Preserver of the world; and that the six days of creation should again be enacted and the seventh day thereof again be a rest. Therefore to him was then given all power in heaven and on earth. For it was by Jehovah that, "Every substance was blotted out which was upon the faces of the earth, from man even to the beast, to the creeping thing, and to the bird of heaven; they were blotted out, I say, from the earth; and Noach only was left, and whatsoever was with him in the ark" (chap 7^{23}). *Then God*—here, unlike the preceding verse, we do not read Jehovah —*remembered Noach and every wild beast and every beast that was with him in the ark; and* God *made a wind to pass over the earth that the waters might be assuaged* (chap. 8^{1}).*

120. It was in remembrance of the six days of this new creation by means of the Messiah, and especially of the future seventh day which is his rest, that the number seven was afterwards held as so sacred. For this reason also there were now admitted into the ark with Noah, not two animals, male and female, of every sort, as had been previously decreed, but of the clean animals seven pairs: "Of every clean beast (said Jehovah to Noah) thou shalt take to thee by sevens, the male and his female; and of the beast that is not clean by twos, the male and his female; and of the bird of the heaven by sevens, the male and the female; to keep seed alive upon the faces of all the earth" (chap. 7^{2-3}). That it is the Messiah who commanded this, is also clearly indicated; for "they went in male and female of all flesh, as God had commanded him; and Jehovah shut to, behind him" (vs.16). And when an hundred and fifty days had passed, or three times seven again multiplied by seven, the waters were diminished: "And when an hundred and fifty days had passed, the waters flowing hither and thither on the earth were at last diminished." The ark containing this new progeny, rested in the seventh month,

* In the autograph the paragraph ends with several lines, each of which is crossed out separately. They read: "By this natural wind is here meant spiritual wind (confer n. 114) or the Holy Spirit proceeding from both the Parent and the Son. For this reason also the Messiah, by a breath (*ventum* = wind) breathed out of his mouth, communicated the Holy Spirit to his apostles."

and—note this well—on the seventeenth day: "On the seventeenth day of the seventh month, the ark was stayed on the mountains of Ararat" (chap. 8^{3-4}). Forty days afterwards, or six times seven, the waters were so diminished that the tops of the mountains appeared; or, "And the diminishing of the waters continued, even to the tenth month; and on the first day of this month, the tops of the mountains stood forth" (vs. 5). After still other forty days, Noah opened a window and sent forth a raven (vs. 6). Seven days after this, as is apparent from verse 10, he sent forth a dove (vs. 8). Again after seven days, he sent forth a second dove (vs. 10); and a third time, after seven days, still another (vs. 12). And so at last, after Noah had spent this year amidst the cruel waves of the ocean, in the six hundred and first year of his life, on the first day of the first month (vs. 13), GOD, the new Creator of heaven and the world, "commanded Noah to go forth from the ark," etc. (vs. 15, 16, 17, 18, 19).

121. Since, therefore, the six days of this creation were to be finished before the new man could be introduced into the new paradise of a new Eden; and since, in this creation also, each day was to be an evening and a morning; so now, the progress is from that darkness with which the deep was overspread (chap. 7^{11}) to the life which Noah acquired by the intercession of the Only-begotten of God, and to the light which he once more beheld; or, according to the words: *And Noach removed the covering of the ark, and looked, and behold, the faces of the earth were dried out* (chap. 8^{13}). And the evening and the morning were the FIRST DAY.

[THE DISTINCTION BETWEEN THE NAMES "JEHOVAH" "GOD" AND "JEHOVA GOD"]

The following should perhaps be put as notes.

122 (121). Because in the Scriptures, especially these Mosaic Scriptures, God the Parent is expressed by JEHOVAH, his Only-begotten or the Messiah by GOD, and the triune person of the Divinity, that is, God the Parent, Son, and Holy Spirit, by JEHOVAH GOD; therefore it is of the utmost import that we more fully evolve from the passages of Scripture thus far recited, what

work was contributed, both to the old creation and the new, by each Person, who is so called, and what by all together.

In chapter 1, verses 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 14, 16, 17, 18, 20, 21, 22, 24, 25, 26, 27, 28, 29, 31; and chapter 2, verses 2, 3; thus, in the entire history of the old creation, mention is made only of GOD, to whom are attributed the works of the six days of creation, and also the sanctification of the seventh day. But that in these passages all three persons of the Divinity were meant, is conspicuously evident from verse 26 of chapter 1, where the words are: And God said, Let us make man in our image, after our likeness.

But in the verses that immediately follow, as in chapter 2, verses 4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22, and chapter 3, verses 1, 8, 9, 13, 14, 21, 22, 23, where the above mentioned creation is again taken up, and where the subject treated of is paradise and its trees and also the fall of the first-born and their expulsion from Eden, mention is made not of GOD but of JEHOVAH GOD; and this for the purpose of indicating that all things had followed on to their effect by means of Speech and the Holy Spirit; and at the same time, because that which is the He is that He is, or, the Esse, that is, Jehovah, then actually appeared in created things from firsts to lasts. That this trine Divinity was also signified here by JEHOVAH GOD, is confirmed in the clearest possible words in chapter 3, verse 22, as follows: "Jehovah God said, Behold the man is become as one of us."

In the verses that follow, however, or in chapter 4, verses 1, 3, 4, 6, 9, 13, 15, 16, 26, that is, after the fall when the Only-begotten of God and the Holy Spirit was with Abel and taught him to call upon Jehovah, we read, not God nor Jehovah God but only JEHOVAH.

It is also worthy of note, that the serpent, the devil, did not dare to say Jehovah but simply GOD; as in chapter 3, verses 1, 3, 5.

But afterwards a clear distinction is made between JEHOVAH, JEHOVAH GOD, and GOD, as in chapters 5, 6, 7, 8, etc.

In chapter 6, verses 2, 4, the sons of GOD are said to have entered into marriages with the daughters of man. Here the offspring of Seth are called the sons of God, because of the image of the only-begotten Son of God which they had acquired, and because by Him

they had been adopted into the grace and thus into the glory of the Parent as heirs and brethren.

In verse 3 we read: "JEHOVAH said, My spirit shall not always strive with man"; in verse 5: "When JEHOVAH saw that the wickedness of man was multiplied in the world"; in verse 6: "It repented JEHOVAH that he had made man"; in verse 7: "And JEHOVAH said, I will blot out man, whom I have created"—from which passages it is clear that God the Parent, being displeased with man, had decreed to blot out the works of His creation.

Verse 9: "Noach walked with GOD," that is, with the only-begotten Son of God, and with the Holy Spirit which proceeds from both the Father and the Son. Verse 11: "But the earth was corrupt before GOD." Verse 12: "And GOD looked upon the earth and behold it was corrupt." Here again a distinction is made between Jehovah and GOD, in that the corruption of human life was afterwards shown, as it were, and made visible to the Messiah, the Only-begotten of God, and to the Holy Spirit; therefore, what had been said before in verse 7 is repeated in the following words: "And God said unto Noach, The end of all flesh is come before me" [vs. 13]. But that he might provide for Noah's safety, he commanded him to construct an ark and to do the other things that are spoken of in verses 14, 15, 16; and also said that He would destroy all flesh, and thus would execute the commands of the Parent (vs. 17). With Noah, however, he set up a covenant (vs. 18). He commanded Noah to enter the ark (vs. 19); to bring in living creatures (vs. 19, 20); and to take food (vs. 21). "Thus did Noach; according to all that GOD commanded him, so did he" (vs. 22).

Chapter 7: After the Messiah, the Only-begotten of God, had interceded for Noah, and the latter had found grace in the sight of Jehovah (chap. 6^{8}), JEHOVAH himself then confirmed this: "Then JEHOVAH said to Noach, Come thou and all thy house into the ark" (vs. 1). "Of every clean beast thou shalt take by sevens" (vs. 2); "and of the bird of the heaven by sevens" (vs. 3). "For, I will destroy every substance" (vs. 4). And Noach did according unto all that JEHOVAH commanded him (vs. 5)—just as previously he had done according to all that GOD commanded him (chap. 7^{9} and also chap. 6^{22}); and again in verse 16 of the same chapter 7, where both are definitely named: "They went in male and female

as GOD had commanded him; and JEHOVAH shut to, behind him." Thus, it becomes apparent to some extent in what way these things had been decreed in the divine counsel.

Chapter 8: *And* GOD *remembered Noach and every wild beast. And* GOD *made a wind to pass over the earth that the waters might be assuaged* (vs. 1). This was the work of the Messiah by the Holy Spirit that he might now take up and commence this new creation. To him was then given all power in heaven and on earth. Therefore it was by him that *the fountains of the deep and the windows of heaven were stopped* (vs. 2); by him that the ark was led to the mountains of Ararat (vs. 4); and by him that the command was given that Noah should go forth from the ark: *And* GOD *said unto Noach, saying*—thus by means of the Holy Spirit—*Go forth from the ark, thou and thy wife,* etc. (vs. 15, 16); and that he should bring forth with him every animal (vs. 17).

§ 5

[GENESIS VIII]

Castellio	*Schmidius*
123. 20 He then constructed an altar to Jehovah, and taking victims of every kind of clean cattle and fowl, made thereon a complete	20 And Noach builded an altar to Jehovah; and took of every clean beast and of every clean bird and offered burnt offerings on the altar.
21 sacrifice. And Jehovah, delighted with the sweetness of its odor, decreed in his mind never thereafter to visit the earth with such dire calamity, because of man (whose endeavors and aims are depraved even from childhood), as again to bring all mortals to naught, as he had	21 And Jehovah smelled an odor of rest; and [Jehovah [7]] said unto his heart, I will not again curse the earth any more because of man; for the figment of man's heart is evil from his childhood; neither will I again smite every living thing, as I have done.
22 done. And thenceforth, said he, as long as the earth	22 From henceforth, in all the days of the earth, seedtime

[7] This word is omitted by Schmidius, but at a later time Swedenborg wrote it in the margin of his copy of Schmidius.

endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall never be interrupted.

and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

124. In order not only that the earth may be now purified, but also that expiation may be made for the future world, Noah, the new parent of the human race, instituted a sacrifice to JEHOVAH of all the clean animals that had been brought with him out of the ark. This sacrifice was offered for the deeply rooted guilt of the human race, and for the allurement and lust of evil continually rising up from that root into the mind's will; for *the endeavors and aims of man*, said JEHOVAH, *are depraved, even from childhood*, or, as the other interpreter has it, *The figment of man's heart is evil from his childhood* (vs. 21). That this depravity, which, being innate, was continually breaking out, might not be regarded by JEHOVAH, intercession and hence expiation was made upon the altar by means of BLOOD, exactly according to the rite afterwards established; for, *Noach constructed an altar to* JEHOVAH, *and, taking victims of every kind of clean cattle and fowl, made thereon a complete sacrifice* (vs. 20). But JEHOVAH, the Esse and Vivere [8] of all spirits, beholding in natural things the spiritual, in earthly things the heavenly, in singulars the universal, and thus all and single things simultaneously, and in the present all that is past and all that is future; beholding this, Jehovah could do no other than regard, not the blood of the cattle, but that of his Only-begotten, the new Creator and Savior of the whole world, who offered himself a sacrifice for this guilt and for the sins of the whole world. Wherefore it is said that JEHOVAH *was delighted with the sweetness of that odor*, or, that he *smelled an odor of rest* (vs. 21). Therefore, that is, because of the Only-begotten, his one only Love, that is to say, because of his blood here represented before him, he spared not only Noah but the universal world; for JEHOVAH *said unto his heart, I will not again curse the earth any more because of man; neither will I again smite every living thing; from henceforth, in all the days of the earth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease* (vs. 21, 22).

125. That JEHOVAH might at the same time remember also all

[8] *Esse*—to be, being; *vivere*—to live, living.

the works of this new creation and its six days, especially the work of the seventh day, the Messiah's rest, seven pairs of all the clean animals were brought into the ark of Noah, and he now sacrificed the seventh pair of every sort as victims. Therefore it is said, JEHOVAH *smelled an odor of rest and decreed in his mind,* or, *said unto his heart,* that the cultivation of the earth should never be interrupted as long as the earth endured (vs. 21, 22).

§ 6

GENESIS IX

	Castellio	*Schmidius*
126. 1	And to Noah and his sons God gave fruitfulness, saying, Be ye fruitful and fill the lands with numerous off-	1 And God blessed Noach and his sons, and said unto them, Increase and multiply and fill the earth.
2	spring. Be ye also for a fear and a dread unto all the beasts of the earth and the fowl of the air. All moving things whatsoever that the earth bringeth forth, and all the fishes of the sea, are com-	2 And let the fear of you and the dread of you be upon every beast of the earth and upon every bird of the heaven; whatsoever that creepeth upon the earth and whatsoever is among [9] all the fishes of the sea, into your hand they are delivered.
3	mitted to your authority; all creatures whatsoever that are endowed with life and motion, take ye for food; to you I give them all, as I gave the freshness of the	3 Every creeping thing that liveth shall be food for you; even as the plant of the earth, have I given you all things.
4	herbs. Only ye may not eat flesh with the blood of its	4 But flesh with the soul thereof, which is the blood thereof, shall ye not eat.
5	soul. For as I demand of all beasts punishment for your blood, and for the tak-	5 And surely your blood, which belongeth to your souls, will I require; at the hand of ev-

[9] Here and at the end of n. 128, the MS has *super;* but this is an error in copying from Schmidius.

ing of your life, so, for the killing of men among themselves, I will take vengeance upon the author thereof;

6 therefore, since man was made after the divine image, he who sheddeth man's blood, his blood shall in turn be
7 shed by man. But ye, procreate yourselves and populate the earth by repeated propagations of your own kind.

ery beast will I require it, and above all at the hand of man. At the hand of a man his brother, will I require the soul of man.

6 And whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.
7 Increase therefore, and multiply; spread yourselves in the land and be multiplied therein.

127. After Noah, by the blood of the victims—or what comes to the same thing, after the Messiah, by the remembrance of his own blood in these victims—had placated JEHOVAH, the avenger of the crimes of the old world, the first blessing is appropriated to this new man. The first blessing was: "God blessed them and said unto them, Be fruitful and multiply" (chaps. 1^{28} and 5^{2}). This later blessing is: *And God blessed Noach and his sons, and said unto them, Increase and multiply* (vs. 1 of the present chapter); and again, after he had spoken much about the blood, and about the image of God in man, in the following words: *Increase therefore and multiply; spread yourselves in the land and be multiplied therein* (vs. 7). Thus the blessing, that they should be multiplied, was three times repeated.

128. The second blessing, that they should rule over the beasts, is put in an altered form, namely, that these latter would not, as before, revere man from innate obedience, the effect of love, but would fear him. For love and fear are the two bonds which hold societies together, even societies which are subordinate by the decree of nature. But according as there is more of love, so is there less of fear; and the reverse. Still, whether from love or from fear, the dominion remains. That now beasts would not revere man but would hold him in dread is a necessary consequence from the changed state of nature and of his life. In the primeval state of man described above, "God blessed them and said, Subdue the earth

and have dominion over the fish of the sea and over the bird of the heaven and over every animal that creepeth upon the earth" (chap. 1^{28}). But now, in man's renewed state, He says, *Let the fear of you and the dread of you be upon every beast of the earth, and upon every bird of the heaven; whatsoever that creepeth upon the earth, and whatsoever is among all the fishes of the sea, into your hand are they delivered* (chap. 9^{2}).

129. Moreover, to Adam and his future generation fruit only was given for food: "Behold I deliver to you, said God, all herbs that are in every soil of the fruitful earth, and all trees supplied with arboreal fruitage which bring forth seed, and which ye shall use for nourishment" (chap. 1^{29}). But to Noah and his posterity, in addition to fruit, plants also were given and the flesh of animals: *Every creeping thing that liveth* (or, *All that is endowed with life and motion*) *shall be food for you; even as the plant of the earth, have I given you all things* (vs. 3 of the present chapter). This is evidently for the reason that all beasts, under whom also are represented the devil and his genii, and also those who live his life, that is, a merely animal life, should undergo this death and slaughter because of Abel's blood and the destruction of Adam's life. For the next words are: *I demand of all beasts punishment for your blood, and for the taking away of your life,* or, as the other interpreter has it, *And surely your blood which belongeth to your souls will I require at the hand of every beast;* and then, just afterwards, *Above all at the hand of man; at the hand of a man his brother, will I require the soul of man* (vs. 5). That the blood of Abel is here meant, which was shed by Cain, or by the devil through Cain (confer n. 94), and so principally the blood of the Messiah which would be shed by the devil through his crew, appears from what is said by JEHOVAH in chapter 4: "Thy brother's blood uttereth its complaint unto me from the earth. Because of this, thou shalt be unprosperous from the ground which hath received thy brother's blood from thine hand with open mouth" (vs. 10, 11). It is also apparent in the following verses of the present chapter: *Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man* (vs. 6). From a careful comparison of these passages it is clearly seen that, because of this blood, or, as in the text, "bloods" (chap. $4^{10, 11}$) understood in every sense, there

was appointed for beasts, that is to say, for the devil and his crew, the punishment of death—but spiritual death. A like punishment was appointed for his crew on earth; for God says: *At the hand of a man his brother will I require the soul of man* (vs. 5); but not at that time, the punishment of blood, or [of the death] of the body; for, "Whosoever slayeth Cain shall undergo a sevenfold punishment" (chap. 4^{15}). For the other beasts, however, which move upon the earth, was appointed the punishment of slaughter: *For I will demand of all beasts punishment for your blood and for the taking of your life* (chap. 9^{5}). It was from the same cause that this new or reborn man was to be for a fear and a dread to all beasts (vs. 2), especially to those mentioned above, such as Cain and his leader, and the latter's crew. Cain was seized with such great fear that he lamented, that "Whosoever findeth me shall slay me" (chap. 4^{14}); and therefore a mark was placed on him as on a bloodthirsty beast; from which man also flees away. "Therefore Jehovah set a mark upon him lest any meeting him should kill him" ([*ibid.*] *vs.* 15). Because of the correspondence, beasts at this day have a like fear and dread at the sight of man.

130. Why it was forbidden to feed on blood with the flesh, is hardly perceived unless we find out what is within the blood. The order of life, both in the universe and in the body and finally in the blood, is what alone makes this clear. This order is as follows: Life in the supremes, or the life of the human soul itself, is divine, and is therefore to be called supra-celestial.[9] The life which next follows is that of the intellectual mind which, being spiritual and angelic, is to be called celestial. The life still lower is that of the animus; this is indeed spiritual, but at the same time it is also natural like the life of the prince of the world and his genii, and is therefore to be called infra-celestial. To these lives is subordinated nature. Proximately subordinate is superior nature, which in itself is void of all life, but which acts because excited by the lives mentioned above. In ultimates it is inert nature, which is also called earth, and more properly the body. Such then is successive order in the universe and in the human body. Such also, but simultaneous, is the order in the blood, that is, in its single globules and consequently in the most single things which have existence and mo-

[9] Or "supra-heavenly"; and so, below, "infra-heavenly." See p. 44, note 5.

tion (or life) from the blood as the ultimate substance of the body. Hence the blood is called the soul of lives.

Notes

THE ORDER OF LIFE IN THE UNIVERSE AND IN THE BLOOD [1]

[130a] 131. That the *soul* properly so called, the *intellectual mind*, the *natural mind* or animus, and the *nature* of the body, are distinct faculties of human life and therefore, although acting together, are to be conceived of as being distinct, is proved by many considerations. I. That the SOUL, properly so called, is not the same as the intellectual mind, is clearly apparent from embryos and new-born infants. These have as yet no intellectual mind, and still they have a soul which rightly performs and executes all the functions of nature as instincts. It is apparent also in adults, whose rational or intellectual mind is sometimes actually delirious, nay, wholly insane; if in such cases the soul were also delirious, it would be all over with the man because no function would be rightly performed. Moreover, unless the supreme life flowed in through the soul, the intellectual mind could never be born and be wonderfully illumined by spiritual light and analytically weave its ideas; still less could it be restored to the heavenly state. The soul, therefore, is not only the soul of the body but also the soul of this its mind. II. That the INTELLECTUAL MIND is not the same as the NATURAL MIND, which is called also the ANIMUS, is clear from the fact that in infants and children it is the natural mind, to which belongs imagination, that is first excited, and afterwards the intellectual mind, to which belong thought and judgment and which increases and is perfected with time and age. It is apparent also in adults, of whom there are some who enjoy great imagination but little thought and judgment. Therefore, since the intellectual mind and the natural mind are distinct faculties, the ideas of the former are called immaterial and those of the latter material. It is evident, moreover, from the cupidities, appetites, and delights of life that arise from the love. These belong to the natural mind and are called affections, passions, and emotions of the animus, and also of the body since they belong to its nature; and they regard more properly, the

[1] This title is given on the inside of the back cover of Codex 59.

loves of the world which flow in through the senses, and the loves of self which rise up from the depraved nature of the body. On the other hand, the affections of the intellectual mind insinuate themselves into its will and hence spread out into the understanding; and when man is ruled by the Divine Spirit, these affections are peace or tranquillity, clemency, mercy, charity, etc., which spring from heavenly love. Hence we have the spiritual man and the natural, or the internal man and the external. Nay, in somnambulists these minds show themselves wholly distinct; for in such persons the inferior mind is awake and the superior asleep. The former or inferior mind is also present in brute animals, but not the superior or rational mind; for the imagination of the former is a sight like that of the eye, though more universal, while the thought of the latter is a more sublime sight which beholds the interior and superior things of the former. [III.] After these comes the NATURE of the body. This is ruled by the superior faculties of life; hence arise sensations and actions which are the effects of those lives, that is, of efficient forces. Life then, and the state of life, is known and judged as to its quality from the order in which these lives mutually follow each other, and in which they coexist; and because on this depends a knowledge of the spiritual life and the natural life in man, therefore the subject of order has been specifically treated of in Part II of *The Worship and Love of God* and here and there in Part I.

131. Because in the Divine Mind are represented simultaneously all and single the things that are in the heavens and on the earth, that is to say, universal order from firsts to lasts; and consequently, both spiritual things and natural; and, in the present, both the past and the future (see n. 124); and because the blood is the complex of all things in its body, and human blood the complement of the whole of order; therefore this blood was the one substance by which all those things were represented to Jehovah God; that is to say, by the blood of the Messiah was represented all the new creation from end to end, or from the first man to the last. This was the reason for the blood of the sacrificed victims; it was also the reason why Jehovah had respect to Abel's sacrifice taken from the first-born

and fattest of his cattle (chap. 4^4); and afterwards to Noah's sacrifice (chap. 8^{21}); respecting which rite of expiation they must needs have been instructed by SPEECH itself. Because of this divine [meaning] it was forbidden this new man and his descendants to feed on blood together with the flesh: *All creatures whatsoever that are endowed with life and motion, take ye for food. But flesh with the soul thereof, which is the blood thereof, shall ye not eat* (chap. $9^{3,4}$). It was also forbidden under pain of death to shed human blood, lest the divine image be destroyed, which consists in that order (n. 13, 14) and which was to be restored in the new man by means of the Messiah and his blood: *Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man* (vs. 6).

§ 7

[GENESIS IX]

Castellio	*Schmidius*
132. 8 And he added:	8 And God said unto Noach and to his sons with him saying:
9 And now I will establish a covenant, not only with you and with your seed to the	9 And I, behold, I say, I set up my covenant with you and with your seed after you;
10 end; but also with all the animals that are with you; with the fowl, with the quadruped, and with all earthly animals, both tame and wild, together with you; in a word, with all that went out of the ark; that is, with all	10 And with every living soul that is with you, of the bird, of the beast, and of every wild beast of the earth with you; of all that go out of the ark, to every beast of the earth.
11 earthly animals. And by this covenant I give you surety that never more shall the whole world be so ruined by a flood of waters that all	11 I set up, I say, my covenant with you, that all flesh shall no more be cut off by the waters of a flood: neither shall there any more be a flood to destroy the earth.

12 animals are destroyed. And the pledge of the covenant, he said, whereby I wish to sanction to all eternity, this covenant between me and you, and all the animals that
13 are with you, is my bow which I set in the clouds, that it may be a sign of the covenant struck between me
14 and the whole world. For if at any time, I becloud the earth, then, seeing this bow,

15 I will call to memory the covenant made between me and you and every kind of

16 living creature. Thus never more shall it come to pass that the waters increase to so great a flood as to ruin all human affairs; for looking upon this bow in the clouds, I will recall to memory this everlasting covenant, made between God and all animals that live upon the earth.
17 This then, said he, shall be the sign of this covenant made between me and all creatures of the earth.

12 And God said, This be the sign of my covenant which I put between me and you, and every living soul that is with you, for generations of an age.
13 I will put my bow in the cloud, to be for a sign of the covenant between me and the earth.
14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud;
15 And I will remember my covenant which is between me and you and every living soul in all flesh, that the waters no more become a flood to destroy all flesh.
16 For when the bow shall be in the cloud, I will look upon it that I may remember the everlasting covenant between God and every living soul in all flesh that is upon the earth.

17 This, therefore, God said unto Noach, shall be the sign of the covenant which I have set up between me and all flesh that is upon the earth.

133. A covenant is now entered into between the Great and Wise God and Noah the new parent of the human race. The sum of this covenant was that the world, even to the end of its days, should

never again be destroyed by a flood: *I set up, said God, my covenant with you, that all flesh shall no more be cut off by the waters of a flood; neither shall there any more be a flood to destroy the earth* (vs. 11).

134. That this covenant might be ratified and established, it is separately struck by God the Parent, the Son, and the Holy Spirit. It is decreed by God the Parent or Jehovah: "Jehovah decreed in his mind, or, Said unto his heart, never thereafter to visit the earth with such dire calamity, as again to bring all mortals to nought as he had done" (chap. 8^{21}). It is enacted by God the Son: "And God said unto Noach, I, behold, I set up my covenant with you" (vs. 8, 9, above); and also by the Holy Spirit, by whom it is thus confirmed: "I set up, I say, my covenant with you, that all flesh shall no more be cut off," etc. (vs. 11). Hence, that is to say, for the reason that the sum of this covenant might be thrice enunciated, the words "He said" and "I" are twice repeated: "God said, saying" (vs. 8), and afterwards, "I, behold, I say, I set up my covenant with you" (vs. 9).

135. This covenant is entered into both with Noah and with all his sons, that is, with his entire posterity, both that which was to arise from Seth from whom came the Israelites, and that which was to arise from Japheth and Ham from whom came the gentiles: *God said unto Noach and to his sons with him, I set up my covenant with you and with your seed after you* (vs. 8, 9). Thus it was entered into with all the creatures or living beings of this new creation, that is, with those in whom was a *living soul in* [*all*] *flesh* (vs. 12, 15, 16). Such beings, by reason of their life after the flood, which was a natural life (chap. 8^{21}), are now compared to animals: *This covenant*, said God, *I establish with all the animals that are with you*, or, as the other interpreter has it, *With every living soul that is with you* (vs. 10, and again vs. 11). In all the divine utterances there is in the natural words a spiritual sense; for, in inferior things which are corporeal and earthly, God sees the universal order, and thus supreme things which are heavenly. Therefore in the Sacred Volume, as in the present passage, things are named from their life; and thus those who lived after the flood, by reason of their life which, as was said, was natural or a life in the flesh, are

here called animals, but with a clear distinction between the tame and the wild. It was with these animals and wild beasts, that is, with these men—Noah's descendants who were with him and his sons, being in them—that God struck a covenant, and not with the animals properly called beasts and wild beasts. I say, "with a clear distinction between the tame and the wild," that is, between the descendants of Seth who are likened to the birds of heaven, the descendants of Japheth, properly speaking the gentiles who are called the quadrupeds of the earth, and the descendants of Ham or similar generations who are spoken of as wild beasts: *I set up a covenant with you and with every living soul that is with you, of the bird, of the beast* (or, as the other interpreter has it, *with quadrupeds*) *and of every wild beast of the earth with you* (vs. 10). Because of this likening of the posterity of Seth, that is, of the Israelitish stock, to birds, therefore not two pairs of the unclean birds were admitted into the ark but seven pairs of all: "Of all clean quadrupeds, thou shalt take to thee seven pairs of mixed sex; but of the unclean, only two. And of fowl seven pairs, also of mixed sex, that their seed may be preserved in the whole globe" (chap. 7^3).

136. It is promised that this covenant will endure even to the last days of the earth (chap. 8^{22}), to *generations of an age* (chap. 9^{12}); and finally it is pronounced as an eternal covenant (vs. 16).

137. The covenant was inaugurated by Noah by means of blood, and indeed by the blood of victims; And JEHOVAH, delighted with the sweetness of its odor, set up the covenant and decreed it (chap. 8^{21}); His Son enacted it (chap. 9^{10}); and the Holy Spirit confirmed it (vs. 11). Therefore the blood of the victims was called the blood of the Old Testament or Covenant. But afterwards, the covenant was inaugurated by the blood of the Messiah himself, which was effigied in the blood of the victims; his blood, therefore, is called the blood of the New Covenant or Testament. In every creation, the evening came before the morning, shade before the light, or the type before the effigy. So, in this new creation or the creation of the new man, the blood of the victims, like an evening, shade, or type,

came before that veriest blood which was the Messiah's; whence came the morning, the light, or the effigy itself; for with the rising of light the shade is dispersed. Hence it came to pass that after Noah had made expiation for the world by the blood of the victims, and after blood had been spoken of (chap. $9^{4,5,6}$), the covenant itself was entered into (vs. 9, 10 *seq.*).

138. The sign of the Old Testament or Covenant was a rainbow which is seen, when the sun at last arises, in a heaven covered over with clouds; hence the image of an inverted bow with its divers colors. *I will put my bow* [*in the cloud*], said God, *to be for a sign of the covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud* (vs. 13, 14). That this may be ratified, it is two or three times repeated, as is usual with the decrees of heaven. Thus in verse 16: *When the bow shall be in the cloud, I will look upon it;* in verse 17: *This therefore, God said unto Noach, shall be the sign of the covenant which I have set up between me and all flesh that is upon the earth.* By this sign or rainbow, and the beholding thereof, are exhibited to Jehovah God as present and simultaneous, each and all the things of the past from the time of the flood, that is, from the beginning of the new creation to its end, together with the infinite things that are to come; for: *The bow shall be seen in the cloud, and I will remember my covenant which is between me and you and every living soul in all flesh* (vs. 14, 15). And again, *When the bow shall be in the cloud, I will look upon it, that I may remember the everlasting covenant between God and every living soul in all flesh that is upon the earth* (vs. 16).

139. Now since there is not a thing seen in nature that does not involve some spiritual thing, so especially is this the case with that which was adopted by God as a sign of the covenant; that is to say, with this rainbow or image of an inverted bow, with its divers colors which come to sight among the clouds when the sun arises, and which at once disappear when the clouds are dispersed like shades.

(Concerning this bow, as to what it signifies in the spiritual sense, see n. 1194.)*

* In the autograph, this parenthetical note is written at the end of n. 135, where it is underscored with two parallel lines. At the end of n. 134 is a similar note, namely: As to what a bow is, in the spiritual sense, see n. 1194.

§ 8

[GENESIS IX]

Castellio

140. 18 And so from the three sons of Noah, which went forth from the ark—Sem, Ham and Japhet—(of whom Ham was the father of Cha-
19 naan), the whole world was

20 populated. And Noah, entering upon husbandry,

21 sowed a vineyard. And when he had drunk of the wine thereof, being drunken, his manhood was exposed in the midst of the tabernacle.
22 And seeing his father's condition, Ham, the father of Chanaan, carried the news outside to his two brethren.
23 But Sem and Japhet laid a cloak on both their shoulders, and walking backwards, covered the privates of their father, and this with countenance averted, that they might not see their father's

24 privates. And when Noah, having slept off his wine, learned what the youngest of his offspring had done against him he spoke thus:

Schmidius

18 And the sons of Noach that went out from the ark were Shem, Ham, and Japheth; and Ham was the father of Canaan.
19 These were the three sons of Noach, and of them was the earth overspread.
20 And Noach began to be a man who cultivated the land; and when he had planted a vineyard,
21 He drank of the wine, and was drunken, and lay naked in the midst of the tent.

22 And [Ham], the father of Canaan, saw the nakedness of his father, and told his two brethren without.
23 And Shem and Japheth took a garment and laid it upon the shoulder of them both and went backwards, and covered the nakedness of their father; and their faces were averted and they saw not their father's nakedness.
24 And when Noach awoke from his wine and learned what his younger son had done unto him,

25 Unhappy be Chanaan, let him be the servant of the servants of his brethren.
26 Thanks be to Jehovah the God of Sem, he said; and as for him, let him hold
27 Chanaan in tribute. And God shall make Japhet also to increase, and shall cause him to dwell in the tabernacles of Sem; and he shall hold Chanaan in tribute.
28 And Noah lived after the flood three hundred and fifty
29 years, and when he had completed nine hundred and fifty years, he died.

25 He said, Cursed be Canaan, a servant of servants shall he be unto his brethren.
26 And again he said, Blessed is Jehovah, the God of Shem; and let Canaan be his servant.
27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.
28 And Noach lived after the flood three hundred years and fifty years.
29 And all the days of Noach were nine hundred years and fifty years, and he died.

141. In the life of the first parents and in that of their descendants there are in things present perpetual representations and effigies of things to come; and at the same time in things earthly perpetual representations of things heavenly. So in the case of Noah, who pursued husbandry, planted a vineyard, was made sport of by Ham but covered over by Shem and Japheth, and so forth—which events also actually occurred.

142. That Noah pursued husbandry, or according to the words, *And Noah, entering upon husbandry, sowed a vineyard* (vs. 20) signifies that he began from what was lowly and from the dust of the earth, as being a man who had risen therefrom; and also that he began from the worship of his own body, for by reason of the correspondence this comes to the same thing. That he afterwards sowed, or according to the words, *planted a vineyard* (vs. 20), also effigied the cultivation of that land—and consequently, by reason of the correspondence, of his own body also—into a species of garden wherein was the vine which inebriates minds; or, according to the words, *And when he had drunk of the wine thereof*, that is to say, of the vineyard, *he was drunken*, or, *He drank of the wine and was drunken* (vs. 21); and so drunken that he did not notice his own

nakedness, that is, was entirely ignorant of his own state—as is usual with those who indulge the body and the pleasures of its life. Thus he is said to be so drunken, *That he lay naked in the midst of the tent* (vs. 21). But afterwards, being waked up as it were, he noticed this nakedness in himself; or, as the words read, *When Noach awoke from his wine and learned what*, etc. (vs. 24). The like also happened to the posterity descended from his loins. For the cultivation of the body so inebriates and infatuates minds that they learn of their own deeds only when they come to themselves or to their own understanding. The privates are symbols of the loves of the body or of self after the fall, and consequently are cupidities and thus the origins of vices, represented in their very effect. Hence we here read that a like thing happened to Noah as to Adam when he fell into those loves or cupidities and into vices; but with the difference that the latter, that is Adam, at once noticed his nakedness (chap. $3^{7,11}$), while Noah noticed it only after waking up (chap 9^{24}); also that Adam covered it with leaves and God with a tunic of skin (chap. $3^{7,21}$), while Noah did not himself cover his nakedness but his two sons, Shem and Japheth, covered it with a cloak (chap. 9^{23}). Hence it is clear that a like thing stood forth in effigy in both these parents.

143. That Ham, seeing this nakedness, told his brethren, that is, made sport of him, or as the text reads, *Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without* (vs. 22), signifies that he rebuked his father for his vices springing from ignorance, and thus, by his mockery and contempt, bore witness rather to his own love of self. Not so with Shem and Japheth who, turning their eyes away, put a veil over this nakedness: *Shem and Japheth took a garment, and laid it upon the shoulder of them both and went backwards and covered the nakedness of their father; and their faces were averted and they saw not their father's nakedness* (vs. 23). Thus they excused the faults of their parent, arising from ignorance; and by reverence and charity bore witness to their own love, that is, to heavenly love.

144. It is then foretold what would happen to the posterity of Ham—he is no longer called Ham but Canaan (vs. 22, 25, 26, 27), and also the younger son or the youngest of the offspring, while above (vs. 18, chaps. 7^{13}, 6^{10}, 5^{32}) he is put in the middle between

Shem and Japheth—namely, that in the holy land the Canaanite would serve his brethren: *Cursed be Canaan, a servant of servants shall he be unto his brethren* (vs. 25); *he shall be a servant to Shem* (vs. 26), *and to Japheth* (vs. 27); which also came to pass or will come to pass. Under the person of Canaan is here also represented the devil, who would invade heaven just as the Canaanite would invade the holy land; yet he will be cast down therefrom and will become a servant of the servants of the descendants of Shem and Japheth.

145. Moreover, it is foreannounced what will happen to Shem or his posterity, that is, to the Jewish and Israelitish people, namely, that he will have dominion over Canaan or the Canaanites as a master: *And again Noah said, Blessed is Jehovah, the God of Shem; and let Canaan be his servant* (vs. 26), which also came to pass, or will come to pass. But here is represented the Messiah who was to arise from Shem; who will cast out the devil from that holy land or heaven, and will put him under the yoke of servitude. This Messiah it is who is the Blessed One of Shem and is Jehovah God (see n. 80), who is called the God of Shem; for it is God who blesses, not who is blessed.

146. Finally, it is also foreannounced what will happen to Japheth or his posterity, that is, to the gentiles, who are to be enlarged and to be summoned to the society that will arise from Shem, and thus to have a like dominion over Canaan or his generations: *God shall enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant* (vs. 27); this also came to pass, and will come to pass. Hence, under the Messiah as King, the gentiles also will dwell in the holy land, in the tents of Shem, and will hold under the yoke of servitude the devil, the enemy of heaven, represented under the person of Canaan.

§ 9

Genesis X

Castellio	*Schmidius*
147.	1 Now these are the generations of the sons of Noach, Shem, Ham, and Japheth,

and unto them were sons born after the flood.

2 The sons of Japheth: Gomer and Magog, and Madai and Javan and Thubal and Meshech and Thiras.

3 And the sons of Gomer: Ashkenas and Riphath and Thogarmah.

4 And the sons of Javan: Elishah and Tharshish and Kittim and Dodanim.

5 By these were the borders of the isles of the nations divided; for they took each his own tongue, and made nations of the various races.

5 Of these were the isles of the nations spread abroad in their lands; each after its own tongue, after the families in their nations.

6 And the sons of Ham: Cush and Mizraim and Put and Canaan.

7 And the sons of Cush: Seba and Havilah and Sabtah and Raamah, and Sabthechah. And the sons of Raamah: Sheba and Dedan.

8 And Cus begat Nembrod, who was the most powerful

8 In particular Cush begat Nimrod: and he began to be a mighty one in the earth.

9 man on the earth, and so powerful a hunter in the sight of Jehovah, that from this arose the saying, Even as Nembrod, a powerful hunter in the sight of Jova.

9 And he was mighty in hunting before Jehovah; therefore it is said, Even as Nimrod, mighty in hunting before Jehovah.

10 The head of his kingdom was Babylon, Erech, Accad, and Calane, in the land of Sam-

10 And the beginning of his kingdom was Babel, and Erech, and Akkad, and Calneh, in the land of Sinear.

11 nara. And from that land

11 And from that land he went

rose Ashur, who founded Nineveh and Rebothir and

12 Chala, and Resen, between Nineveh and Chala, a very great city.

18 Arvad, Samara, and Hamath. Afterwards were the nations of the Cananaei

19 spread abroad, being contained in these borders: From Sidon going in the direction of Gerar, they reach to Gaza; in the direction looking to Sodom and Gomorrah and Adamah and Saboim, they reach to Lasha.

20 These were the sons born of Ham; and they became different colonies and nations with different families and

21 tongues. To Sem also, who was the fountainhead of all the Hebrews and was older by birth than his brother

forth into Assyria, where he builded Nineveh and Rehoboth-ir and Calah;

12 And Resen between Nineveh and Calah; the same is that great city.

13 And Mizraim begat Ludim and Anamin and Lehabim and Napthuchim.

14 And Pathrusim and Caslu-chim from whom came Pelishthim and Caphtorim.

15 And Canaan begat Zidon his first-born, and Cheth,

16 And Jebusi and Emori and [Girgasi;

17 Chivi also, and] Arki and Sini,

18 And Arvadi and Zemari and Chamathi; and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Zidon, as thou goest to Gerar, unto Assa, as thou goeth to Sodom and Amorrah and Admah and Zeboim, even unto Lasha.

20 These are the sons of Ham, according to their families, after their tongues, in their lands, in their nations.

21 And unto Shem also, who was the father of all the sons of Eber and the brother of Japheth the elder, was offspring born.

22 Japheth, were born Elam, Assur, Arphaxad, Lud, and Aram.

24 Arphaxad had a son Salah;

25 Salah had Heber. Heber had two sons, one Phaleg, so named from the word Divide, because in his time the earth was divided.

30 Whose seat took its beginning from Mesa, and verged towards Saphar, an eastern

31 mountain. These sons born of Sem originated various families and tongues in different regions of the nations.

32 These are the various families of the sons born of Noah, in their kindred and nations; of them, after the flood, nations were propagated throughout the earth.

22 The sons of Shem: Elam and Ashur, and Arphachshad and Lud and Aram.

23 And the sons of Aram: Uz and Chul and Gether and Mash.

24 And Arphachshad begat Shelah; and Shelah begat Eber.

25 And to Eber were born two sons; the name of the older was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Shalaph and Chazarmaveth and Jerach,

27 And Hadoram and Usal and Diklah;

28 Also Obal and Abimael and Sheba;

29 Ophir also and Chavilah and Jobab. All these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest to Sephar, a mountain of the east.

31 These are the sons of Shem, according to their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noach, after their generations, in their nations; and from these were the nations spread abroad in the earth after the flood.

148. Here the propagations of the gentiles, both from Japheth and Ham and also from Shem, are specifically enumerated; and afterwards the stock of the Hebrews from Shem to Abraham. In respect to the propagations of the gentiles from Japheth, his seven sons and their two generations, the text reads: *Of these were the isles of the nations spread abroad in their lands; each after its own tongue, after the families, in their nations* (vs. 5). In respect to those from Ham and his four sons and their three generations: *These are the sons of Ham, according to their families, after their tongues, in their lands, in their nations* (vs. 20). And in respect to those from Shem and his five sons and their two generations: *These are the sons of Shem, according to their families, after their tongues, in their lands, after their nations* (vs. 31). Finally, in the concluding clause, where all is summarized, it is clearly indicated that this propagation was a propagation of the gentiles: *These are the families of the sons of Noach, after their generations, in their nations: and from these were the nations spread abroad* (or *propagated*) *in the earth after the flood* (vs. 32). From these words, which are so many times repeated, it is also clear that a nation consisted of many tongues, and a tongue of many families. True, Arphachshad, Shelah, and Eber, the parents of the Hebrews, are also enumerated; but only in connection with the other sons and their generations, as with the thirteen sons of Joktan, who was born of Eber, all of whom nevertheless have reference to the gentiles. This was also the case afterwards with the Idumeans, born of Esau the son of Isaac; and with many others. Thus they are not all Jews who descend from Eber, Abraham, and Judah; and therefore neither are they all Israelites who descend from the eleven sons of Jacob.

149. But no other propagations of nations are here recited than those which were carried toward the Holy Land. Thus of the Japhetic stock, we have only two [Gomar and Javan], and these were carried to islands not far from the continent: *Of these*, says the sacred text, *were the isles of the nations spread abroad;* or, *were the borders of the isles of the nations divided* (vs. 5); of Ham, only three [Cush, Mizraim and Canaan], and these were carried to Babylon the head of the kingdom of Nimrod (vs. 10), to Asshur and Nineveh (vs. 11), to Sidon (vs. 15), to Canaan (vs. 18), to

Sodom and Gomorrah, etc. (vs. 19); of Shem, only two [Arphaxad and Aram], and these were carried to a mountain of the east; for the dwelling of the sons of Joktan, of whom there were thirteen, *was from Mesha, as thou goest to Sephar, a mountain of the east* (vs. 30).

150. That all the generations of the sons of Noah were distinguished also as to their lands or regions, and that they were not mingled together by marriages, is also quite clear from these same words of the sacred text; that is to say, from the fact that the nations arising from Japheth were propagated *in their lands, each after its own tongue, after the families in their nations* (vs. 5). So likewise with the posterity of Ham (vs. 20); and Shem (vs. 31); and so with all *the families of the sons of Noach after their generations, in their nations* (vs. 32). The case was different before the flood, when the sons of Seth, who are called sons of God, took the daughters of man (chap. 6^2), whence came degeneration and corruption (*ibid.* vs. 3, 4, 5; confer n. 110). Therefore the nations living after the flood are the same as those who, before the flood, were called sons of man; but those of the Hebrew stock up to Abraham and thus beyond are called sons of God.

§ 10

Genesis XI

Castellio	*Schmidius*
151. 1 And since the whole world used the same speech	1 And the whole earth was of one lip, and their words were one.
2 and discourse, when they departed from the east, they came upon a plain in the land of Sanaara, and staying there,	2 And it came to pass when they journeyed from the east they found a level valley in the land of Shinear; and they dwelt there.
3 began to call upon each other to make bricks and burn them; and, using these for stones, and pitch	3 And they said, a man to his companion, Go to, let us fashion bricks and burn them in a furnace. So they had brick for stone, and pitch had they for mortar.

4 for plaster, they set out to build a city and a tower whose top should reach to heaven, that they might provide renown for themselves before being s c a t t e r e d through all parts of the
5 earth. To this c i t y and tower which was being constructed by the race of men, Jova came down to see it.
6 For he said: [Lo, a single people] which useth the same speech, hath dared to do this; and now there will be nothing they strive after

7 that they will not do. Go to, now, let us go down, and there confound their speech that one group may not understand the speech of an-
8 other. Therefore h e dispersed them from t h e n c e through all lands; thus the construction of the city was
9 stayed. On this account, it was called by the name Babylon, because there did Jehovah confound the tongues of all mortals, and did cast them forth therefrom into all regions of the lands.

4 Then they said, Go to, let us build us a city and a tower w h o s e head s h a l l be in heaven; and let us make us a name, lest we be forced to scatter upon the faces of the whole earth.
5 And Jehovah came down to see the city and the tower w h i c h the s o n s of man builded.
6 And God [2] said, Behold the people is one, and they have all one lip; and this they begin to do; and nothing will be withheld from them which they have thought to do.
7 Go to, let us go down, and there confound their lips, that a man may not understand the lip of his companion.
8 So Jehovah scattered them from thence over the faces of the whole earth; and they left off to build the city.
9 Therefore he called the name thereof Babel, because Jehovah did there confound the lip of all the earth; and from thence did Jehovah scatter them upon the faces of the whole earth.

152. We treated above of the spread of the nations toward the Holy Land, and of the spread of those nations that sprang from Shem, toward a mountain of the east. We now treat of the scattering of some of these nations and of other generations throughout

[2] The Hebrew is "Jehovah."

the whole globe; for they are said to have set up a city and to be building a tower, *before being scattered through all parts of the earth,* or, *before they were forced to scatter upon the faces of the earth* (vs. 4)—words which are again repeated twice: *Therefore Jehovah dispersed them from thence through all lands* (vs. 8); *And did cast them forth therefrom into all regions of the lands* (vs. 9). This, we read, was done from a plain or valley in the land of Sanaara, as from a kind of center at the east, into all the quarters or peripheries of the world; according to the words: *When they departed from the east, they came upon a plain in the land of Sanaara, where they stayed;* or, *And it came to pass when they journeyed from the east they found a level valley, in the land of Shinear; and they dwelt there* (vs. 2). Thus they were to be separated from the race of Shem whose seat extended to a mountain of that same east (chap. 10^{30}).

153. They are said to have had one lip or one speech; to have found a plain; to have prepared bricks; to have set out to build a city and a tower which should reach to heaven; and this for the sake of renown or a name. Underneath these events there is some mystical meaning, and therefore the spiritual thing which lies concealed beneath this story may be evolved.

154. The mystical and spiritual thing here involved is as follows: The prince of the world or the devil was in the effort to build up for himself a kingdom like the future kingdom of the Messiah, and consequently a city like the future city, the Holy Jerusalem, or the City of God; and moreover, to build in that city a tower—whereby also would be signified his ascent from the earth to the heavens and his descent from the heavens to the earth—like the tower of Jehovah God in his city and which is spoken of by the writers of the Old and New Covenant. And because, after his severance from the Messiah the Only-begotten of God, the devil, from the very beginning, was in the perpetual effort to invade His heaven and to destroy His kingdom together with this city and tower, therefore he incited and instructed this post-diluvian crew which he had under his banner and leadership, to endeavor after a like deed, and this as usual in imitation of some heavenly thing. He did this to the end that he might entice to his side the descendants of Shem also, in the border of whose land this took place; and thus might turn them

away from the kingdom of the Messiah. (Concerning the signification of a tower, see n. 1745.)

155. This is the mystical sense that has lain concealed under this event. The same sense may also be gathered from the series itself. *They had one lip and their words were one*, that is, God so permitting it, in these undertakings they all had one mind and thought; for the lip is the instrument of the voice, and the voice is the act of the thought. The plain or level valley in the east was the place where they came together and stayed (vs. 2). The material of which the city and the tower therein was to be constructed was not stone and mortar but brick and pitch: *They said, a man to his companion, Go to, let us fashion bricks and burn them in a furnace. So they had brick for stone, and pitch had they for mortar* (vs. 3). The endeavor was to construct a city—a state as it were—after the exemplar of the heavenly Jerusalem: *Then they said, Go to, let us build us a city and a tower whose head shall be in heaven;* or, *Whose top should reach to heaven* (vs. 4). The cause was the love of self or of glory, that they might be adored as deities: *That they might provide renown for themselves*, or, might make themselves a name, by a tower whose head was in heaven (vs. 4); and might thus have an everlasting abode on earth at the same time as in the heavens: *They said, Let us make us a name, lest we be forced to scatter upon the faces of the whole earth* (vs. 4). But they were gathered thither for the worship of their own deity, that is to say, of the devil who is here about to represent the Messiah. And what happened? Jehovah came down to see the type of his city which, not the sons of God, but the sons of man, had dared to construct: *Jehovah came down to see the city and the tower which the sons of man builded* (vs. 5); and also the Only-begotten of God, that is, the Messiah, and the Holy Spirit: *And* God[3] *said, Behold the people is one* (vs. 6); *go to, let us go down* (vs. 7). Then Jehovah God confounded the thoughts of that society, that is, their lips and words,[4] as does happen in a society wherein each one is carried away by the love of self and the consideration of his own glory: *Go to, let us confound their lips that a man may not understand the lip of his companion* (vs. 7). Thus he scattered that society and destroyed the city: *So*

[3] The Hebrew is "Jehovah," but Schmidius has "God."

[4] [By the author:] As to what is meant by the confusion of tongues, see n. 1815.

Jehovah scattered them from thence over the faces of the whole earth; and they left off to build the city (vs. 8).

156. This city was therefore called Babylon: *Therefore he called the name thereof Babel, because Jehovah did there confound the lip of all the earth; and from thence did Jehovah scatter them upon the faces of the whole earth* (vs. 9). Nevertheless the city was not to perish: *And God said, Behold the people is one, and they have all one lip; and this they begin to do; and nothing will be withheld from them which they have thought to do* (vs. 6); for it was soon afterwards built by Nembrod, Ham's grandson: "The head of the kingdom of Nembrod was Babel or Babylon" (chap. 10^{10}). According to the prophecies both of the Old and of the New Covenant, however, it was to be destroyed at the end of ages, when the Messiah would come, or when, as now, he would descend from heaven to build his own city, that is, the heavenly Jerusalem. The character of the future kings or princes of this Babylon is described in the life of Nembrod, its originator, namely, that they were mighty; for: "Cush begat Nembrod; and he began to be a mighty one in the earth" (chap. 10^{8}); and were like hunters who despoil the land of animals, and soak it with blood, just as did Nembrod, who "was mighty in hunting before Jehovah; therefore it is said, Even as Nimrod, mighty in hunting before Jehovah"; or, as the other interpreter has it, "was so powerful a hunter in the sight of Jova, that from this arose the saying, Even as Nembrod, a powerful hunter in the sight of Jova" (chap. 10^{9}). Moreover, they were so audacious and bold that they dared to aspire to the throne of the Messiah himself, that is, to his heaven (chap. 11^{4}). But though they were of one mind in these daring attempts, nevertheless their undertakings and thoughts were to be confounded by Jehovah God, and the architects of this city were to be cast off into all regions of the lands (vs. 6, 7, 8, 9), and so forth, exactly according to the meaning of all the words of this Scripture.

§ 11

[GENESIS XI]

Castellio	*Schmidius*
157. 10–25 Sem begat Arphaxad; Arphaxad, Cainan;	

Cainan, Salah; Salah, Heber; Heber, Phaleg; Phaleg, Reu; Reu, Sarug; Sarug, Nahor; Nahor, Tarah; each one of the above having also other
26 children. The race of Tarah was as follows: Tarah being seventy years old begat Abram, and then Nahor
27 and Haran. Of these, Ha-
28 ran begat Lot. And Haran died in the presence of Tarah his father, in his native land, Ur of the Chaldees.
29 And Abram and Nahor took wives, Abram a wife of the name Sarais, and Nahor, Melcah the daughter of Haran (for the latter had
30 Melcah and Iscah). But Sarais was barren and with-
31 out offspring. And Tarah, taking Abram his son and Lot his grandson by Haran, and Sarais his daughter-in-law, Abram's consort, and journeying from Ur of the Chaldees, directed his way to the land of Canaan. And they arrived at Harra, and
32 stayed there. There Tarah died, in the two hundred and

26 And Terah lived seventy years and begat Abram, Nahor, and Haran.

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah and the father of Iscah.

30 But Sarai was barren; and she had no child.

31 And Terah took Abram his son and Lot the son of Haran his son's son, [and Sarai his daughter-in-law, his son Abram's wife], and they went forth with them from Ur of the Chaldees, [to go] into the land of Canaan; and they came unto Haran, and remained there.

32 And when the days of Terah were five years and two hun-

fifth year of his life.

dred years, Terah died in Haran.

GENESIS XII

158. 1 And Jova addressed Abram as follows: Migrate from thy land, thy fatherland, thy paternal home, to a land that I will show thee.

1 Now Jehovah had said unto Abram, Get thee out of thy land and from thy generation, and out of the house of thy father, into a land that I will show thee;

2 From thee I will bring forth a great nation; I will prosper thee and will increase thee with a great and happy

2 And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt become a blessing.

3 name. And I will make them happy that wish happiness to thee, and will detest them that detest thee; in thee shall all the nations of the globe prosper.

3 And I will also bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.

159. Having thus far explained the propagations of the nations from Japheth, Ham, and Shem, Noah's sons, we now pass on to the first or principal of all the propagations, that is, the line of Shem, of which it is said, "Blessed is Jehovah, the God of Shem" (chap. 9^{26}, n. 145). This line is carried from Shem to Abram and afterwards to David, of whom is the root of Jesse or the Messiah, for the sake of whom and from whom, as is now clearly announced beforehand to Abram, flows every blessing, first to the Jewish people and then to the nations of the whole earth. This line is as follows: *Sem begat Arphaxad; Arphaxad, Cainan; Cainan, Salah; Salah, Heber* the great-grandson of Arphaxad; *Heber, Phaleg; Phaleg, Reu; Reu, Sarug; Sarug, Nahor; Nahor, Tarah* or Terah; *and Terah, Abram* (chap. $11^{10, 12, 14, 16, 18, 20, 22, 24, 26}$). The line from Abram to David is treated of afterwards.

160. The offspring of Abram's brothers Nahor and Haran, and likewise of Lot, is also set forth because of the relationships arising

therefrom, and because of what is told concerning Lot's life with Abram. That Nahor and Haran, of whom Lot was born, were brothers to Abram, is set forth thus: "Terah begat Abram, Nahor, and Haran; and Haran begat Lot" (chap. $11^{26, 27}$); that Nahor took to wife his brother's daughter and Lot's sister: "The name of Nahor's wife was Milcah, the daughter of Haran the father of Milcah" (vs. 29)—of whom afterwards came Isaac's wife (chap. 24^{24}); and that Sarai was Terah's daughter or Abram's sister: "She is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife" (chap. 20^{12}). Thus the Israelitish stock derived its origin from the whole generation of Terah.

161. Furthermore, Abram was commanded to separate from these families: JEHOVAH *had said unto Abram, Get thee out of thy land, and from thy generation, and out of the house of thy father* (chap. 12^{1}); and this to the end that he might again found a new family, from which as from a stem might spring the root of Jesse, that is, the Messiah. The first generations were propagated in the same way as trees from the seed of their fruits; but the tree of life was propagated from this root of Jesse and consequently from the Abramic stem, which was therefore withdrawn and selected from all the rest. This was the reason why Abram was commanded to pass over into the Holy Land, or Canaan: *Jehovah said unto Abram, Get thee out of thy land into a land that I will show thee* (chap. 12^{1}).

162. By Jehovah God are seen simultaneously not only spiritual things in natural, and heavenly in earthly, but also future things in present (see n. 114, 124). Thus in Abram, as in the present, is seen not only the whole future Israelitish nation and especially its King or the Messiah, but also the nations of the whole globe. That the Israelitish race is seen: *I will make of thee* (said Jehovah) *a great nation*, or, *From thee I will bring forth a great nation* (chap. 12^{2}). This nation, seen in Abram as in the present, He blessed—because He was to bless it in the future—in these words: *And I will bless thee, and make thy name great* (*ibid.* vs. 2); and this, because of the Blessed One spoken of in the words to Shem (chap. 9^{26}, [n. 145]), who is that blessing itself. Therefore in the text the words are at once added: *Thou shalt become a blessing* (vs. 2); and he who blessed him would be blessed, and he who cursed him

would be cursed; or, what amounts to the same thing, he who blesseth or curseth Abram in whom, now regarded as a blessing, is represented that *Blessed Jehovah God* spoken of in chapter 9^{26}: *And I will also bless them that bless thee, and curse him that curseth thee* (vs. 3). And because from Him as from its fountain flows every blessing, therefore, in Him, or, as in the present text, in Abram, all nations in the whole globe shall ultimately be blessed: *And in thee shall all the families of the earth be blessed* (vs. 3). These future blessings, three and four times repeated, which are seen in Abram simultaneously as in the present, are foretold and foreannounced by Jehovah God in the order in which they will exist. Thus the tree of life, whose branches and shoots are from the Jewish people, will again spring up from the root of Jesse; and on it will then be engrafted the nations of the whole globe; and from the seed of its fruits paradise will again be raised up.

§ 12

[Genesis XII]

Castellio	*Schmidius*
163. 4 And Abram journeyed in company with Lot, as had been commanded him by Jova. And he was five and seventy years old when he	4 So Abram departed as Jehovah had said unto him; and Lot went with him. And Abram was a son of five years and seventy years, when he departed out of Haran.
5 journeyed from Harra, taking with him Sarais his wife, and Lot his brother's son, with all the goods which they had gained and the living creatures which they had gathered in Harra; and he directed his way to Cananaea. After they had come	5 And Abram took Sarai his wife and Lot his brother's son, and all their substance that they had acquired, and the soul that they had gotten in Haran; and they went forth to go into the land of Canaan.
6 to Cananaea, where Abram, advancing into the land,	6 And Abram passed through the land even to the place

came to Sichem, a place at the plain of Morah, while the Canaanites were also in that
7 land, Jova appeared to him and promised to give that land to him and to his seed. And he there built an altar to Jova, who had appeared
8 to him. From thence he betook himself to a mountain which was at the east of Bethel, and set his tent, having Bethel on the sea [6] and Hai on the east; and building there an altar to Jova, he called upon the name of
9 Jova. Thus advancing, he drew toward the south.

Shechem, unto the plain of Moreh. And the Canaanite was then in the land.
7 There God [5] appeared unto Abram and said, Unto thy seed will I give this land. Therefore he builded there an altar to Jehovah who appeared unto him.
8 And he removed from thence unto a mountain on the east of Bethel, and stretched his tent so that Bethel was on the sea [6] and Ai on the east; and there he builded an altar unto J e h o v a h and called upon the name of Jehovah.
9 And Abram advanced onwards, proceeding and journeying toward the south.

164. In Abram, as in a mirror wherein appears a type or image, are represented the effigies of future things both earthly and heavenly; but the Messiah and his kingdom is the verimost effigy, all else being nothing more than continually successive types. Wherefore there is not the least occurrence in the life of Abram, the parent of the Israelites, which is not representative or typical of things to come, first in Jewish society and then in the societies that follow even to the last times when the thing itself will be presented before the sight in its light and effigy. For later societies are represented in their parent no otherwise than as the future man is represented in his egg, or the coming tree in its seed; or, consequently, as the woods that are yet to spring up are represented in that tree which is the parent of all the rest.

165. Abram, as commanded by Jehovah (chap. 12[1]) migrated

[5] Swedenborg here copies Schmidius, but later he notes in the margin of his copy of the Schmidius Bible that the Hebrew is "Jehovah."

[6] By "the sea" in the Old Testament is meant the Mediterranean, which is at the west of the land of Canaan. From this came the usage of "the sea" as meaning the west.

from *his land*, Ur of the Chaldees, from *his generation*, which included his brother Nahor and the latter's wife Haran's daughter, *and out of the house of his father*, who, while likewise on the way to Canaan, had remained at Haran (chap. 11^{31}); and this with all his possessions: *So Abram departed* from Haran *as Jehovah had said unto him; and he took Sarai his wife, and Lot his brother's son, and all their substance that they had acquired, and the soul that they had gotten in Haran; and they went forth to go into the land of Canaan* (vs. 4, 5). When he had come into this land, the Messiah appeared to him at Sichem and promised the land to his posterity: *And Abram passed through the land even to the place Shechem* (or *Sichem*); *there God appeared unto Abram and said, Unto thy seed will I give this land* (vs. 6, 7). That in Abram as in a type were represented the following types, and in these latter, as also in him, the very effigies of things which are yet to be, is clear from the Israelitish people, in that this people likewise was commanded by Jehovah to go forth out of Egypt, which was then their fatherland, under the leadership of Moses and Aaron, into a land that had been promised them, that is, into Canaan, with all their possessions. But both Abram and the Israelitish people were only types; the real effigies which were represented in them will stand forth only when the Israelitish nation,[7] that is, the gentiles,[7] together with the Jewish people, will journey under the Messiah as King, to the Holy Land or Canaan with their goods and possessions—exactly according to the Divine utterances of the prophets; and when the posterity of Canaan, or the nation that was cursed (chap. 9^{25}), will be cast out of that land, as the devil also with his crew will be cast out of heaven. This is the real promise that was made when God said to Abram, "Unto thy seed will I give this land" (vs. 7); and also, All the land which thou seeest, to thee will I give it and to thy seed forever" (chap. 13^{15}); and again, "I will multiply thy seed as the stars of heaven and will give unto thy seed all these lands; and, in thy seed shall all the nations of the earth be blessed" (chap. 26^{4}), etc.

[7] The reader should bear in mind that the one Latin word means both "nations" and "gentiles"; for to Jews and Christians alike, all the "nations" were "gentiles." We have translated the word sometimes "nations" and sometimes "gentiles," according to the context, but both meanings are usually involved.

166. That the Only-begotten of God, or the Messiah, the future Leader of his people, now appeared to Abram, is clearly indicated and involved in the text. JEHOVAH is said to have commanded that Abram migrate from his land: JEHOVAH *said to Abram, Get thee out of thy land* (chap. 12[1]); and again, *So Abram departed as* JEHOVAH *had said unto him* (vs. 4). But he who appeared to him is here called not JEHOVAH but GOD: *There God*[8] *appeared unto Abram and said,* etc. [vs. 7]; (confer n. 4 and 122). Therefore, because Abram beheld not a type but the very effigy itself, that is, the King himself who would introduce his posterity and the gentiles into the promised land and into his kingdom, he built to Him an altar; and He, being the image of His Parent, is in this verse called also Jehovah, as well as in the following verses: *Therefore he builded there an altar to Jehovah who appeared unto him* (vs. 7). This is the day and the advent of the Messiah which Abram saw, and he rejoiced [John 8[56]]. Of this matter we speak elsewhere.

167. Nay, and as soon as the land was promised to him and his posterity by the King the Messiah, Abram was led down to the place where the Messiah would be born, that is, to Bethleema. This place was in Ephrath, a short distance from Bethel (confer chap. 35[16 and 19]). Touched and moved by the holiness of the place, the parent of the Israelites fixed his abode there for some time, builded an altar, called upon God, and thus celebrated His day and advent: *Abram removed from thence unto a mountain on the east of Bethel, and stretched his tent, so that Bethel was on the sea and Ai on the east; and there he builded an altar unto Jehovah, and called upon the name of Jehovah* (vs. 8; confer n. 170 *ad fin.*).

§ 13

[GENESIS XII]

Castellio	*Schmidius*
168. 10 A famine arose in that region; and when it grew grievous, he was forced to go down into Egypt to sojourn	10 And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

[8] The Hebrew is "Jehovah," as in n. 163, note 5.

11 there. And when he was drawing near, he spake with Sarais his wife as follows: I see that thou art a comely

12 woman; and if the Egyptians see thee, and it be known that thou art my consort, they will slay me and

13 leave thee unhurt. Wherefore, say thou art my sister; that for thy sake and by thy means my interests and safe-

14 ty may be consulted. And when Abram arrived in Egypt, and the Egyptians saw that the woman was

15 shapely in form; and Pharaoh's courtiers, seeing her, praised her before Pharaoh; the woman was brought to

16 Pharaoh's house. And he, pursuing Abram with benefits because of her, gave him sheep, kids, oxen, he asses, menservants, maidservants,

17 she asses, and camels. But when Pharaoh and his house was afflicted by Jova with great calamities on account of Sarais, Abram's consort,

11 And it came about, when he was come near unto Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a woman beautiful of form.

12 Perchance therefore, it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but will save thee alive.

13 Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and my soul shall live because of thee.

14 And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful;

15 And the princes also of Pharaoh saw her; and they praised her to Pharaoh; and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake; and there fell to him flock and herd and he asses and menservants and maidservants and she asses and camels.

17 But Jehovah smote Pharaoh and his house with great plagues, because of Sarai, Abram's wife.

18 he called Abram out and verbally remonstrated with him, that he had not told him that she was his consort;

19 and that by saying she was his sister, he might have been the cause of his coupling her with himself in marriage; but despite this, he should now take his wife and go.

20 He also commanded some of his men that they should conduct him and his wife away, with all their goods.

18 And Pharaoh called Abram and said, Why hast thou done this unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife. Now therefore, behold, take thy wife and go.

20 And Pharaoh commanded his men concerning him, that they should send him away, and his wife and all that he had.

Genesis XIII

1 So Abram went up from Egypt with his wife, and all his goods, Lot accompanying him; and he directed his way to the south,

2 being exceeding rich in cat-

3 tle, silver and gold. And in his journeyings from the south, he came to Bethel, unto the place where he had previously had his tent be-

4 tween Bethel and Hai; and where, formerly, he had made an altar; and there he called on the name of Jova.

1 And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, towards the south.

2 And Abram was very heavy in cattle, silver, and gold.

3 And he departed according to his journeys, from the south even to Bethel, even unto the place where his tent had been at the beginning between Bethel and Ai;

4 Unto the place of the altar which he had made there at the first; and there Abram called on the name of Jehovah.

169. Since in Abram and his life there stand out continual types of things that were yet to be (n. 164), so also in this passage of his life, wherein is presignified what will take place in the Israelitish nation from the time of its entrance into the land of Egypt, until, its wandering ended, it came into the land of Canaan.

170. Of Jacob and his sons we read that, pressed by famine, they betook themselves to the land of Egypt; the like is also said of Abram: *And there was a famine in the land* (he was then in Canaan at the south); *and Abram went down into Egypt to sojourn there; for the famine was grievous in the land* (chap. 12^{10}). Of the same men, that is, of Jacob and his sons, we also read that they were introduced to Pharaoh by Joseph, the foremost of the principal men of that region, and that their coming was welcomed; so also with Abram, on account of his wife: *The princes of Pharaoh saw Sarai; and they praised her to Pharaoh; and the woman was taken into Pharaoh's house* (vs. 15). Of Israel we read, that he was enriched with possessions and wealth, the gifts of Pharaoh, in the same way as Abram: *Pharaoh, pursuing Abram with benefits, gave him sheep, kids, oxen, he asses, menservants, maidservants, she asses, and camels* (vs. 16). Of the Israelites, after the time of Jacob and Joseph their leaders, and until the time of Moses, we read that they lived separated [from the Messiah] like a wife from her husband; just as here Sarai lived separated from Abram: *Abram said unto Sarai his wife, Say, I pray thee, thou art my sister* (vs. 11, 13); and therefore she was taken into Pharaoh's house and separated from her husband. We read that Jehovah afflicted Pharaoh and Egypt with great calamities because of the Israelites; just as he now afflicted them because of Sarai: *Jehovah God smote Pharaoh and his house with great plagues, because of Sarai, Abram's wife* (vs. 17); it is not said "because of Abram," because it is in Sarai that the Israelitish nation is represented. Therefore, Pharaoh remonstrated with the leader of the Israelites, who was then Moses, as here he remonstrates with Abram: *And Pharaoh called Abram and said, Why hast thou done this unto me? Now therefore, behold, take thy wife and go* (vs. 18, 19). For Pharaoh regarded that people, which was Jehovah's, as his own, they being associated with his own

though not commingled with them; just as he now regards Sarai as his own partner; for we read: *Pharaoh said, Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife* (vs. 18, 19). Finally Pharaoh compelled them to depart with all their goods, as here he compels Abram: *Pharaoh commanded his men concerning him, that they should send him away, and his wife and all that he had* (vs. 20). So the Israelitish people went away enriched with Egyptian goods, just as Abram, enriched with Pharaoh's gifts: *Abram went up out of Egypt, he and his wife, and all that he had; for he was very heavy in cattle, silver, and gold* (chap. $13^{1,2}$). Both took up their journeys to the land of Canaan whence they had come: *Abram departed according to his journeys* (vs. 3). But Abram, the parent of that people, went to Bethleema, the holiest place in that land, the birthplace of the Messiah, where formerly he had pitched his tent and had built an altar: *Abram departed even to Bethel, even unto the place where his tent had been at the beginning, between Bethel and Ai; unto the place of the altar* (vs. 3, 4; confer n. 167). And there he adored the Holy One of the Israelites: *And there Abram called on the name of Jehovah* (vs. 4).

171. But the journeyings of the Israelites and the events of their life, like those of Abram here, are nothing but types continually following each other to the last times; it is the Messiah alone and his kingdom that are the effigies. The Holy Land, Canaan, is the land promised forever to the posterity of Abram, including both the Jewish and the Israelitish people; but the land of Egypt is the land wherein this people lived as strangers, and thus is the whole world, which lives a natural or animal life. The typical things are those which preceded; as, in the present case, the journeying of Abraham into Egypt owing to the pressure of famine; his pretended separation from his consort, and the adoption of the latter into Pharaoh's house, resulting in enrichment and the enjoyment of good things in the tabernacles of this world; the seven calamities with which the whole of this Egypt was to be afflicted because of the taking away of a consort; and lastly, the sending away of the Jewish people and the Israelitish nation, and their introduction by the King the Messiah into the Holy Land, nay, and to its sanctuary, where there is a perpetual calling upon the name Jehovah.

§ 14

[GENESIS XIII]

Castellio

172. 5 Lot also, the companion of Abram's journey, so abounded in sheep and goats
6 and oxen and tents, that, when by reason of the multitude of their possessions, they could not be contained in one region, nor dwell together, a controversy arose
7 between the herdmen of Abram's and Lot's cattle, while the Canaanite and the Perezzite were dwelling in
8 the land. On this matter Abram treated with Lot as follows: In truth I wish no dissension between me and thee, and between my herdmen and thine, for we be
9 blood relations. The entire region is open to thee; I give thee freedom to depart from me into whatsoever quarter thou desirest, and myself will go to a different quarter.
10 Then Lot, observing that all the plain of Jordan was watered (for Jova had not yet overturned Sodom and Gomorrah) and like the fruit garden of Jova, or the soil of Egypt, verging toward

Schmidius

5 And Lot also which went with Abram, had flocks and herd and tents.
6 And the land was not able to bear them, that they might dwell together; for their substance was great so that they could not dwell together;
7 And strife arose between the herdmen of Abram's cattle and the herdmen of Lot's cattle; moreover, the Canaanite and the Perizzite dwelled then in the land.
8 And Abram said unto Lot, Let there be no contention I pray, between me and thee, and between my herdmen and thy herdmen, for we are men who are brethren.
9 Is not the whole land before thee? Separate thyself, I pray thee, from me; if to the left, then I will seek the right; if to the right, then I will go to the left.
10 And Lot lifted up his eyes, and beheld all the plain of Jarden that the whole of it abounded in waters, before Jehovah had destroyed Sodom and Gomorrah, even as the garden of Jehovah, as the land of Egypt, as thou comest toward Zoar.

11 Sigor, selected all that plain for himself, and departed east. Thus they p a r t e d

12 from e a c h other. A n d A b r a m dwelt in Canaan, and Lot in the towns of the plain; and he pitched his

13 tent at S o d o m. And the men of Sodom were utterly wicked a n d s h a m e l e s s

14 sinners against Jova. After the departure of Lot from A b r a m, Jova spake with Abram thus: Elevate thine eyes and look around from hence to the north, to the south, to the east, and to

15 the west; for all the land, whatsoever thou seest, I will give to thee and to thy seed

16 to eternity; indeed, I will make this seed equal to the dust of the earth, so that he who can number it, can also

17 n u m b e r the dust. Come then, walk through the land in its length and breadth, for I will indeed give it thee.

18 And Abram migrated to the oak grove of Mambra which is in Hebron, and there he settled; and he built an altar to Jova.

11 Therefore Lot chose him all the plain of Jarden; and Lot journeyed east; thus they were separated, a man from his brother.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and he pitched his tent, even toward Sodom.

13 But the men of Sodom were evil, and sinners before Jehovah exceedingly.

14 And J e h o v a h said unto Abram after that Lot had separated from him, Lift up now thine eyes and look from the place where thou art, toward the north, and toward the south and toward the east and toward the sea.

15 For all the land which thou seest, to thee will I give it, and to thy seed forever.

16 And I will set thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land according to its length, and according to its breadth, for I will give it unto thee.

18 Abram therefore removed his tent, and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar unto Jehovah.

173. That houses and families might exist distinct, especially the house of Abram, which was chosen above the rest and from which would be born the Blessing which he himself was to become (chap. 12^{2}), that is, the Blessed Jehovah, the God of Shem (chap. 9^{26}), in other words, the Messiah, the Holy One of the Israelites; therefore in the providence of God, this house was distinguished from its consanguineous house, which was that of Lot who was born of the blood of both Abram's brethren. The same thing happened also centuries later, when the Jewish stock, from which was to be born the root of Jesse or the seed of the woman which should bruise the head of the serpent, was separated from its consanguineous stock, the Israelitish, first in David and afterwards in Jeroboam—and this also in the providence of God.

174. But, as said above [n. 164], in the life of Abram there is not the least occurrence that does not in a type refer to what would exist in his posterity and afterwards in this posterity's posterity, even to the effigy itself, that is, to the Messiah. Thus this separation from Lot referred in a type to the separation of the Jewish stock from the Israelitish, and also to many further separations which, in the providence of God, followed later as an effect. As regards the separation of the Jewish stock from the Israelitish, the one had been the companion of the other, both when going into Egypt and when going from Egypt into the land of Canaan; just like the house of Abram and the house of Lot: *Abram went up from Egypt, with his wife, Lot accompanying him*, or, *Lot with him* (chap. $13^{1, 5}$). Both Jacob's progenies, afterwards called the Jewish and the Israelitish, so abounded in cattle that they could not live and dwell together in one and the same region; as is here the case with Abram and Lot: *Lot the companion of Abram's journey, so abounded in sheep and goats, and oxen and tents, that by reason of the multitude of their possessions, they could not be contained in one region, nor dwell together* (vs. 5, 6). Hence arose strife between the princes and kings of these two houses, the Jewish and Israelitish; as, in the present case, it arose between the herdmen of Abram's flock and Lot's: *And strife arose between the herdmen of Abram's cattle and the herdmen of Lot's cattle* (vs. 7). The Canaanites and the Perezzites were also in that region even in the time of the princes and kings of these two peoples, the Jewish and the

Israelitish; just as now, that is, in the time of Abram and Lot: *Moreover, the Canaanite and the Perezzite dwelled then in the land* (vs. 7). Lest, therefore, the strife which had arisen should spread more widely among the tribes into which the posterity of Jacob was divided, and afterwards among the leaders, that whole land was divided among them, as also it is here divided between Abram and Lot: *And Abram said unto Lot, Let there be no contention, I pray, between me and thee, and between my herdmen and thy herdmen, for we are men who are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me* (vs. 8, 9). Among the tribes a lot was cast, Jehovah God directing the lot; but to Lot a choice was given, God also directing the choice; for Abram said, *Separate thyself, I pray thee, from me; if to the left, then I will seek the right; if to the right, then I will go to the left* (vs. 9). To the Israelitish tribes fell the country round about and on this side Jordan, which was the most pleasant of all, and where, subsequently, was Samaria the metropolis of the Israelitish kings, which was afterwards overturned.[9] But to the tribe of Judah fell the interior country where was Bethleema and Jerusalem. It was the latter country that fell to Abram, while the former went to Lot by his own choice; for, *Lot lifted up his eyes, and beheld all the plain of Jordan, that the whole of it abounded in waters, before Jehovah had destroyed Sodom and Gomorrah, even as the garden of Jehovah, as the land of Egypt,* which land nevertheless was cursed, *as thou comest toward Zoar. Therefore Lot chose him all the plain of Jordan* (vs. 10, 11). Thus the tribe of Judah was separated from the other tribes, as Abram was separated from Lot, and thus from the offspring of his brothers: *And Lot journeyed east; thus they were separated, a man from his brother* (vs. 11). Thus the tribe of Judah remained in the Holy Land, while the other tribes remained round about Jordan on this side of which river was Samaria—a city which was also shamelessly wicked in the sight of God.[1] Therefore after these tribes and their leaders had been divided, first in David's time, though then only for seven years, but afterwards completely, in the time of Jeroboam, then, in the descendants of the latter, by reason of their wickedness, this city together with the others was overturned to its foundations and blotted out; like that

[9] 1 Kings 16^{24}; 2 Kings $18^{9, 10}$.

[1] Ezek. $16^{46, 47}$.

land where was Sodom and Gomorrah, to which Lot betook himself: *Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and he pitched his tent even toward Sodom. But the men of Sodom were evil and sinners before Jehovah exceedingly,* or, *were shameless sinners* (vs. 12, 13). After this separation of the Israelites from the Jewish stock, this whole land of Canaan was then promised in perpetuity to Abram, or through Abram to the branch of Judah; as afterwards it was promised to David, or through him and the prophets to the same branch; according to the words: *And Jehovah said unto Abram, after that Lot had separated from him, Lift up now thine eyes and look from the place where thou art,* that is, from Bethleema where this branch would spring up from the root of Jesse, *toward the north, and toward the south, and toward the east, and toward the sea. For all the land which thou seest, to thee will I give it, and to thy seed forever* (vs. 14, 15). And because Abram, in himself or in his seed, represented not only the Jewish people but also the nations who were to be brought thither—according to the words in chapter 26: " I will multiply thy seed as the stars of heaven and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed " (vs. 4)—therefore here, Jehovah God again repeated that blessing, namely, *I will set thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land according to its length, and according to its breadth, for I will give it unto thee* (vs. 16, 17). Travelling through this land, Abram finally came to the place where he was to be buried, namely, to Mamre which is Hebron (chaps. $23^{19, 20}$; 25^{9}), where also David was made king by the tribe of Judah (2 Sam. $2^{3, 4, 11}$); therefore he built there an altar in memory of all that had come to pass and would come to pass after his life's course was run, even to the time of David and from him even to the Messiah who was to be made King of both peoples, the Jewish and the Israelitish; all which things, in the sight of Jehovah God, exist simultaneously and as in the present: *Abram therefore removed his tent and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar unto Jehovah* (vs. 18).

175. It was said [n. 174] that in Abram's life there was not the least occurrence that did not refer in a type to what would exist in his posterity and afterwards in this posterity's posterity, even to the

time of the effigy itself, that is, of the Messiah. Therefore, after the times of which Moses and the Prophets write, and even to the coming of the Messiah, innumerable things came to pass which also were effigied in Abram's life as in a universal type; such as the separation of the Israelitish nation from all others in the whole globe, from the first advent of the Messiah even to his second, when he will come to institute his kingdom, and this forever; according to the saying of Jehovah himself to Abram: *All this land which thou seest, to thee will I give it, and to thy seed forever* (chap. 13^{15})— and very frequently afterwards, up to the time of David. That this " forever " and " to eternity " has not yet come, is manifestly clear; and that it is to come, should be plain to everyone, since not even a jot of the predictions made by Jehovah can ever perish but must come into effect. But what this separation will be, and what its nature, the separation, namely, of the Israelitish race, which is to be associated with the Jewish stock, from all other races in the whole globe, this also is declared to us and taught, and indeed quite clearly, in the Sacred Scripture not only of the Old Covenant but also of the New.

§ 15

Genesis XIV

Castellio	*Schmidius*
176. 1 And a battle was joined between the petty kings Amraphel of Sanaar, Arioch of Elaser, Codralomor of the Elamites, and Tadal of the	1 And it came to pass in the days of Amraphel king of Shinear, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tideal king of Goiim:
2 Goii; and the petty kings Bara of Sodom, Bersa of Gomorrah, Saneab of Adma, and Semeber of Zeboii, with the petty king of Bala, which is the same as Sigor;	2 That they made war with Bera king of Sodom, and with Birsha king of Amorrah, Shineab king of Admah, and Shem-eber king of Zeboiim, and the king of Bela which is Zoar.
3 in the valley of Sidaea,	3 All these were gathered to-

which is now a salt lake.

4 And since the latter kings had served Codralomor twelve years, and on the thirteenth year had fallen away;
5 therefore, in the fourteenth year Codralomor and his associate kings, leaving their homes, scattered the Raphaim at Astaroth in Karnaim, and the Zuzim at Ham, and the Emim at
6 Saveh in Kariathaim, and the Horites in the mountain lands of Seir, at Pharan, which is a plain by the des-
7 ert. Returning thence they came to the fountain Mispat, the same is Kadesh, and conquered all the territory of the Amalekites, and conquered also the Amorites who inhabited Hasasonthamar.
8 Then the five kings last mentioned, leaving their homes, fought a battle with these four in the valley of Sid-

9 daea, a valley which here and there abounded in pitch-

10 lakes. The petty kings of

gether to the valley of Siddim; this is the sea of salt.
4 Twelve years they served Chedor-laomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedor-laomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Susims in Ham, and the Emim in Shaveh Kiriathaim,
6 And the Horites in their Mount Seir, even to the plain of Paran which is by the wilderness.
7 And they returned and came to En-misphat, which is Kadesh, and smote all the territory of the Amalekites, and also the Amorites that dwelt in Hazezon-thamar.

8 Then went out the king of Sodom and the king of Amorrah, and the king of Admah, and the king of Zeboiim, [and the king of Bela] (the same is Zoar); and joined battle with them in the valley of Siddim;
9 With Chedor-laomer king of Elam, and with Tideal king of Goiim, and Amraphel king of Shinear, and Arioch king of Ellasar; four kings with five.
10 And the valley of Siddim was

Sodom and Gomorrah being here repulsed and overcome, they that were left sought refuge in the mountains.

11 And the victors, seizing all the goods and provisions of Sodom and Gomorrah, de-

12 parted; taking with them also Lot, the son of Abram's brother, an inhabitant of Sodom, with his possessions.

13 When this affair had been told to Abram the Hebrew, by one who had escaped from the battle (Abram was dwelling in the oak grove of Mambra the Amorite, the brother of Escol and Aner, who were confederate with

14 Abram); and he learned that his kinsman was taken captive, he led out three hundred and eighteen bondsmen born in his own house, and followed them as far as Dan.

15 And setting his servants in ranks, he attacked them by night and overcame them; and after pursuing them unto Hobah, which is situate

16 at the left of Damascus, he returned with all the spoil, and brought back Lot his kinsman with his goods, and

of lakes of pitch; and when the king of Sodom and the king of Amorrah fled, they fell there; and they that remained fled to a mountain.

11 And they took all the substance of Sodom and Amorrah, and all their food, and departed.

12 And they took also Lot, the son of Abram's brother, and his substance, and went away; for he dwelt in Sodom.

13 And there came one that had escaped, and told Abram the Hebrew who then dwelt in the plains of Mamre the Emorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he led out his trained men, born in his own house, eighteen and three hundred, and pursued them even unto Dan.

15 And there he divided himself against them, he and his servants, by night, and smote them and pursued them even to Hobah, which is at the left of Damascus.

16 And when he had brought back all the substance; and he also brought back his brother Lot and his sub-

also the women, and the
17 other men. And when he was returning from this slaughter of Codralomor and his associate kings, the king of Sodom went forth to meet him in Saveh, which is a
18 royal valley. Melchisedek also, king of Solyma and priest of the supreme God, brought forth bread and
19 wine; and, giving to Abram every wish for his happiness, he said, I give thanks to Abram from the supreme God, the author of
20 heaven and earth; and I also render thanks to the supreme God himself, who hath gathered thine enemies into thy hand. And A b r a m gave him tithes of a l l things.
21 Then the king of Sodom begged of Abram that he would return him the men, keeping all else for himself.
22 But Abram said, I call upon J o v a, with hand uplifted unto him, the great God, the builder of heaven and earth,
23 to witness to thee, that of all that is thine, I will take not one whit, lest haply thou say that A b r a m has been en-
24 riched by thee; except only

stance, and the women and the people;
17 The king of Sodom went out to meet him after he had returned from smiting Chedorlaomer and the kings that were with him, at the valley of Shaveh, which is the valley of the king.
18 And Malki-zedek, king of Salem, brought forth bread and wine; and he was priest to God most high.
19 And he blessed him and said, Blessed be Abram before God most high, the possessor of heaven and earth;
20 And blessed is God most high, who hath delivered thine enemies into thy hand. And he gave him tithes of all.
21 Then said the king of Sodom unto Abram, Give me the souls and take the substance to thyself.
22 And Abram said to the king of Sodom, I have lifted up mine hand unto Jehovah, God most high, the possessor of heaven and earth;
23 If from a thread even to the latchet of a shoe; if I shall take of anything that is thine; lest thou say, I have enriched Abram;
24 Save only what the lads have

the victuals of the young men, and the portion of those who journeyed with me, Aner, Escol, and Mambra; for they shall carry off their portion.

eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

177. In the past events of Abram's life, which have already been discussed, it is set forth in effigy how his posterity, the Jewish and Israelitish peoples, would set out on their journeyings to Egypt and from Egypt to the land of Canaan (n. 170); and how they would afterwards partition the land between them; besides many other particulars, respecting which see n. 174. But in this stage of his life are depicted beforehand the wars that would arise in that land of Canaan and its borders, both among the inhabitants of the land itself and also among his own descendants or seed; all these were seen by Abram in his own life as types in a mirror, and almost in a living way; for here also there is not one least word drawn from the memory which does not involve some like thing in the future.

178. First then the wars among the inhabitants of the land and others are here effigied, though in summary form, in the battles between Chedor-laomer with his associate petty kings, and the Rephaim, Susim, Emim, Horites, Amalekites, and Amorites, who were all conquered (chap. 14^{5-8}); and, more especially, the wars between these inhabitants and the kings of Samaria, that is, the Israelites, in the wars and battles between this same Chedor-laomer, again with his associates, and the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela, who were conquered and put to flight in the valley of the lakes of pitch (vs. 1, 2, 7–12). But how the former wars are foreshadowed in the latter will not readily appear until we have treated of each in particular.

179. As regards the wars of foreign nations, and also of the gentile nations of the land, against the whole Israelitish people, especially after the separation of the tribes, these also are represented—and in no obscure type—in the battle which Abram waged with so many petty kings. For in Abram is here effigied the Jewish or Hebrew stock; in Lot, the Israelitish stock after the separation; and in Sodom (as said above, n. 174), the city of Samaria. Hence

it may be evident how the single Jewish stock was a help to the Israelites and took care that these their kinsmen, though separated and carried away into captivity, should not be dispersed but should be restored to their fatherland and to their possessions which had been carried off by the enemy. For we read that Abram—here for the first time called *the Hebrew* (vs. 13) and also, *Blessed before God most high, the possessor of heaven and earth* (vs. 19)—rescued from the hand of the enemy, not only Lot his brother's son, but also the captive inhabitants of Sodom; and that he restored them their fortunes: *He returned with all the spoil, and brought back Lot his kinsman with his goods, and also the women, and the other men* (vs. 16). We also read that the king of Sodom went forth to meet the victor Abram in the valley of the king (vs. 17), and that he got back all the spoil that had been taken from the inhabitants of his city except a little which he yielded to the confederates; for *Abram said to the king of Sodom, I have lifted up mine hand unto Jehovah, God most high, the possessor of heaven and earth; if from a thread even to the latchet of a shoe; if I shall take of anything that is thine; lest thou say, I have enriched Abram; save only,* etc. (vs. 22–24).

180. That the single stock of Judah would be a help and salvation to the Israelites and the kings of Samaria, as Abram here is to Lot his brother's son and to the king of Sodom—and this solely because of the Messiah who, in His own time, would be born of that stock of Judah—may be evident from Melchisedek, who met Abram and prayed for his prosperity. Melchisedek was king of Jerusalem and at the same time priest of the supreme God; and, according to the interpretation of the words [*Melchi* and *Sedek*], was king of justice and also of peace, having neither a beginning nor an end of life and being thus a priest to eternity. *Malchi-zedek king of Salem* (or, *Melchisedek king of Jerusalem*), *who was priest to God most high, blessed him and said, Blessed be Abram before God most high, the possessor of heaven and earth. And blessed is God most high, who hath delivered thine enemies into thy hand* (vs. 18–20). This priest of the Supreme Being, offered to Abram the symbols, not of the old covenant but of the new, namely, bread and wine: *Melchisedek brought forth bread and wine* (vs. 18). And, on the other hand, to him, as the legate of the Great King and High Priest,

Abram gave tithes of the spoil: *And Abram gave him tithes of all* (vs. 20). Hence it should be quite plain that it is the Messiah himself, King of Jerusalem and Priest to eternity, who is here represented in Melchisedek. He is also called the *Blessed God most high* (vs. 20). It was He who delivered Abram's enemies into his hands (vs. 20) and who was to do the same for the kings that were to rise from Abram's seed; as for David, to whom, as we read, a like promise was made.

181. The same thing that is here said to Abram was afterwards, as we read, confirmed to David; namely, that Jehovah himself said to his Son, made Lord of heaven and earth, that as he had delivered Abram's enemies into his hands (vs. 20), so also he would lay the enemies of David and of his posterity, nay, of the whole world, prostrate under his feet; for David says: "Jehovah said to my Lord, Sit thou at my right hand until I make thine enemies a footstool beneath thy feet"; or, according to Schmidius' interpretation, "The saying of Jehovah unto my Lord, Sit thou at my right hand, even till I set thine enemies a footstool under they feet" (Ps. 110[1]). This is the Lord whose kingdom or sceptre shall be in the holy city or in Mount Zion, and there in the midst of his enemies; according to the words of Jehovah to David in the same Psalm: "Jova shall send the sceptre of thy power out of Zion to rule amongst thine [2] enemies," or, according to the other interpreter, "Jehovah shall send the sceptre of thy strength out of Zion; rule thou in the midst of thine enemies" (vs. 2). At that time the people of his kingdom will be most ready to obey, and will be adorned with holiness by Him, as the Lord their King; thus according to the words of Jehovah: "In the day of thy strength, thy people shall be a people of readiness, in the adornments of holiness" (vs. 3). That youth, which his people shall become, shall go forth from Abram as from an infant, which comes forth from the womb; [3] for Jehovah says: "From the womb of the dawn thou shalt have the dew of thy youth" (vs. 3). That this is an eternal truth, the truth namely, that in Zion this Lord who is at the right hand of Jehovah is and

[2] The MS has "his."

[3] The author first wrote "sicut infans ex utero" (as an infant from the womb) but subsequently he altered this to read "sicut ab infante qui ex utero" of which revision the text above is a translation. The same alterations are again made in two places in n. 182; there the reader will see the reason of the change.

will be, not only King but also Priest of the Supreme Being after the order of Melchisedek—this Jehovah himself has sworn: "Jehovah hath sworn and hath not repented. Thou art a priest to eternity after the order of Melchizedek" (vs. 4). This Melchisedek was both king in Jerusalem and priest of the Supreme Being; and he gave Abram the bread and wine of the new covenant, while Abram gave him tithes of the spoil of the enemy (vs. 18, 20 *sup.*). This Lord who sits at the right hand of Jehovah, that is to say, sits with this authority, even He will cast under His feet the princes of the world His enemies, that is, the devil and his cohorts in the world and on the earth. The pronouncement of Jehovah is: "Adonai," that is, this God who is "at thy right hand, hath pierced" and, since in God all future things are also present, he shall pierce "through kings in the day of his wrath" (vs. 5); and this especially when he shall come to judge the whole earth filled with the slaughter of so many dead men, that is, filled with the wicked, according to the words of Jehovah: "He shall judge among the nations; he hath filled with dead bodies"; or, as the other interpreter has it, "He shall avenge the nations," that is, condemn the wicked "with a great slaughter of bodies" (vs. 6). This Lord shall then crush the daring attempts and the forces of the devil, or shall trample his head; according to the words of Jehovah to the serpent in Genesis 3^{15}, and which in this Psalm are now spoken through David: "He hath pierced"—and since it is He who spoke, therefore he shall pierce—"through the head which is over much land" (vs. 6). But the serpent, corrupting man's nature with his poison and thus drinking of the turmoil of all the earth to slake his thirst as from a river, and so lifting up his head, has bruised the heel of him that sitteth upon the throne (Genesis 3^{15}). Yet his head shall be cut off, in strict accordance with the pronouncement made concerning him to David: "He" the Lord "shall cut off the head which is set over a broad land; as he drinketh from a torrent in the way, and so lifteth up his head" (vs. 7)—so Castellio's version, but that of Schmidius is, "Adonai" or, this Lord "hath pierced through the head which is over much land; he shall drink of the stream in the way, and therefore shall he lift up the head" (vs. 5, 6, 7 of this same Psalm of David).

182. It was said above [n. 181] that this youth which the people

of our King and Lord is and is to be, went forth from Abram as from an infant which comes forth from the womb;[4] and that therefore Jehovah declared: "From the womb of the dawn thou shalt have the dew of thy youth" (Ps. 110^3). For the case is no different with the new man, or the man of the new creation, than with a man passing through his ages, from first conception and then from birth to the end of life; that is to say, through the *first age,* in the womb; through the *second,* which is called his infancy, after birth; through the *third,* which next follows, and is called childhood; through the *fourth,* which is adolescence and youth; through the *fifth,* which is the age of manhood or adult age; and through the *sixth,* or last, which is old age. The like ages are run through by the man of the new creation or by human societies, which constitute that man. In Noah, he has now completed the *first age,* or age of the womb, namely, from the time of Noah's entrance into the ark, which, moreover, was in the shape of a pregnant womb, up to the time of his going out therefrom, when he beheld light; and therefore this first age was called above (n. 121) the first day of the new creation. Then began the *second age* or infancy, and this was continued in Abram, Isaac, and Jacob. This is the reason why that youth which the people of our King and Lord is and is to be, went forth from Abram as from an infant which comes forth from the womb,[4] and why the holiness wherewith this people shall be adorned flowed forth from the Blessed One, and so from the blessing given to Abram through Melchisedek (vs. 19, 20), and given also to Noah, to his son Sem, etc., and to David himself, as the dew of the dawn upon that youth in whom was this man of the new creation, while David was yet living. For Jehovah saith, "Thy people shall be in the adornments of holiness; from the womb of the dawn thou shalt have the dew of thy youth" (Ps. 110^3).

§ 16

Genesis XV

Castellio	*Schmidius*
183. 1 After these affairs had been finished, Jova spake	1 After these things the word of Jehovah came to Abram

[4] See the last preceding note.

to Abram by a vision, after the following manner: Be of good cheer, Abram, I will be a defence to thee and a great and abounding g u e r d o n.

2 And A b r a m said to him, Lord Jova, what wilt thou give me, seeing that I live childless, and it is Eliezer of Damascus who shall be the

3 successor of my house? Behold, he said, thou hast given me no offspring; and it is my servant who shall be mine

4 heir. And Jova said, Not that one, but one shall be born of thine own bowels who

5 shall be thine heir. And then, leading him without, he said, Look unto heaven and count the stars, if thou art able to count them. And he said, Just so numerous shall

6 thy progeny be. Then he believed in Jova, and Jova counted it to him for right-

7 eousness, and addressed him as follows: I am Jehovah, who brought thee forth from Ur of the Chaldees, that I might give over to thee the p o s s e s s i o n of this land.

8 And he said to him, Lord Jehovah, Whence shall I know that I am to p o s s e s s it?

in a vision, saying, Fear not, Abram, I am a shield for thee, a n d t h y exceeding great reward.

2 And Abram said, Lord Jehovi, what wilt thou give me, seeing that I depart childless, and the steward of my house is Eliezer of Damascus?

3 And Abram said, Behold to me thou hast given no seed; and lo, a son of my house shall be mine heir.

4 And lo, the word of Jehovah unto him saying, He shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth without, and said, Look now toward heaven and number the stars. Art thou able to number them? And he said to him, So shall thy seed be.

6 And he believed in Jehovah; and he imputed this to him for righteousness.

7 And he said unto him, I am Jehovah who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord Jehovi, whereby shall I know that I shall inherit it?

9 Then Jehovah commanded him to take a heifer of three years old and a she goat of three years old, and a ram of three years old, and a turtle-

10 dove and a fledgling. And when he had procured all these, for the rest, he cut them midways in two, and placed the separate parts, opposite each other; but the

11 birds cut he not; then he drove away the winged fowl which flew down to the car-

12 casses. And at the setting of the sun, when Abram was heavy with sleep, and was seized with a great terror of

13 the darkness, he thus addressed him, Know that thy posterity shall be sojourners in a land of strangers, and shall endure their servitude and violence for four hun-

14 dred years. But I will be avenged on the nation whom they shall serve; and at last they shall go out with great

15 wealth. But thou shalt depart unto thine ancestors in peace and shalt be buried after a well spent old age.

16 And they shall return hither

9 And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young one of the doves.

10 And he took unto him all these and divided them in the midst, and laid each piece, one over against another; but the birds divided he not.

11 And when the birds came down upon the carcasses, Abram drove them away.

12 And when the sun was near to its setting, a deep sleep fell upon Abram, and lo, terror and great darkness fell upon him.

13 And he said unto Abram, Knowing thou shalt know that thy seed shall be a sojourner in a land that shall not be theirs, where they shall bring them to servitude, and shall afflict them four hundred years.

14 And also that nation whom they shall serve, will I judge; and afterwards shall they go out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation

in the fourth age;[5] for the iniquity of the Amorites has not yet come to its
17 height. After the setting of the sun, and with the rising of thick darkness, behold a smoking blaze and a fiery torch passed between those
18 pieces. On that day, Jehovah struck a covenant with Abram in these words: This land do I give to thy seed; from the river of Egypt unto the great river, which is
19 the Euphrates; to wit: the Kenites, Kenezzites, Kad-
20 monites, Hettites, Pherez-
21 zites, Raphaim, Amorites, Canaanites, Girgasites, and Jebusites.

they shall come hither again; for the iniquity of the Amorites is not yet full.
17 And at last, when the sun was set, and darkness had come, behold, a furnace of smoke and a torch of fire that passed over between those pieces.
18 In the same day Jehovah made a covenant with Abram saying, Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates;
19 The Kenite and the Kenissite and the Kadmonite,
20 And the Hittite, and the Perisite, and the Rephaim,
21 And the Emorite, and the Canaanite, and the Girgashite, and the Jebusite.

184. From the remembrance of all that had preceded, it appears to have been brought to Abram's mind, both that he feared the inhabitants of the land, his enemies in whose midst he dwelt even though as a victor; and also that, being as yet childless, he hesitated in doubt as to the promises to his seed. This fear and doubt were injected and inflamed by the tempter of all the faithful, who is that ancient serpent; and this takes place when the faithful are being recalled to faith and thereby to righteousness, by God. Therefore: *After these things the word of Jehovah came to Abram in a vision, saying, Fear not, Abram, I am a shield for thee, and thy exceeding great reward*, or, *I will be a defence to thee, and a great and abounding guerdon* (vs. 1). When this fear on account of the inhabitants of the land had been thus dissipated, being still uncertain with respect to the promises to his seed, Abram said, *Lord Je-*

[5] *Saeculum.* The word means a lifetime, generation, period of time, century.

hovi, what wilt thou give me, seeing that I depart childless? (vs. 2); and further, *Behold to me thou hast given no seed; and lo, a son of my house*, that is, Eliezer of Damascus *shall be mine heir* (vs. 3). And now, after this temptation, in order that Abram may be recalled to the faith, *the word of Jehovah unto him [saying], He shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir* (vs. 4). Then, in order that Jehovah, the creator of the universe, by his Word, or by the Speech which had been made to him (vs. 1, 4), might also set clearly before his eyes the indefinite number of his heirs, *he brought him forth without, and said, Look now toward heaven and number the stars. Art thou able to number them? And he said to him, So shall thy seed be* (vs. 5). Then at last it was given him to have faith; and by faith in the Messiah who was the Word (vs. 1, 4), this was imputed to him for righteousness: *And he believed in Jehovah, and he imputed this to him for righteousness*, or, *counted it to him for righteousness* (vs. 6). Therefore Abram became the parent of all the righteous and faithful, and was so called (chap. $17^{2,4,5}$).

185. And now, as touching the promise itself. The promise was, First, that Abram's seed should be multiplied as the dust of the earth and the stars of heaven; in this he had faith; and Second, that He would grant the land where Abram dwelt and journeyed, for a possession to him and his seed (chaps. $12^{1,2}$; 13^{15}). Of this, Abram still remained in some doubt, even after he had heard Jehovah speaking to him as follows: *I am Jehovah, who brought thee out of Ur of the Chaldees, to give thee this land to inherit it* (vs. 7); for he answered: *Lord Jehovi, whence shall I know that I am to possess it?* or, *whereby shall I know that I shall inherit it* (vs. 8)? Thus he asked for some sure proof of faith; and because he became faithful and righteous, Jehovah from grace granted him this also; and at the same time instructed him, though obscurely, as to what would happen to his posterity even to the end of days. He therefore commanded, *Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young one of the doves* (vs. 9; confer n. 1434, 1435, etc.). This was commanded in order that, from the number of these animals, Abram might learn that his descendants—descendants faithful and righteous, of whom he had now become the parent (chap. $17^{2,4,5}$)

—had yet five ages through which they must pass before being introduced into that land as into a prepetual inheritance; of which ages, the first refers to the heifer, the second to the she goat, the third to the ram, the fourth to the turtledove, and the fifth to the young one of the doves, or the fledgling. That he might also learn that the first three of these ages would draw the light of their life from the three patriarchs, Abram, Isaac, and Jacob, therefore the heifer, she goat, and ram were three years old, or were tri-yearlings; but not so the last two animals, the turtledove and the dove. The first three animals were divided into two parts, as also, at a subsequent period, was his progeny; but not so the birds of heaven—of which birds the turtledove represented love and the dove peace: *And he took unto him all these, and divided them in the midst, and laid each piece one over against another; but the birds divided he not;* or, as the other interpreter has it, *He cut them midways in two, and placed the separate parts opposite each other; but the birds cut he not* (vs. 10). When the winged fowl came to these pieces, Abram drove them away, lest the viscera be torn out; for, *when the birds came down upon the carcasses, Abram drove them away* (vs. 11). But these oracles pertained to the last times, when such great darkness would possess Abram's descendants, that a smoke, rolling as it were from a furnace, would wrap all these things about, and even the very birds, the turtledove and the dove, heavenly gifts which the Messiah their King and High Priest would offer them; then, in that smoke, a fiery torch, passing between the faithful and the unfaithful; that is to say, in place of the love of heaven, the coming of the love of the world and self, which is that fiery torch in the dense darkness. These last times are therefore represented as follows: *And at last, when the sun was set, and darkness had come, behold a furnace of smoke and a torch of fire that passed over between those pieces,* or, as the other interpreter has it, *After the setting of the sun, and with the rising of thick darkness, behold, a smoking blaze and a fiery torch passed between those pieces* (vs. 17).

186. But lest Abram be seized with too great a fear because of the portents which he now saw and was about to see, he was put to sleep; and yet, even in this state, the terror and the darkness laid hold on him. *When the sun was near to its setting, a deep sleep fell upon*

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Abram, and lo, terror and great darkness fell upon him (vs. 12). Respecting this darkness, see vs. 17, and also n. 1445. But that Jehovah might console Abram through His Word, He addresses him, not on the subject of those last times—which had been among the reasons why previously he had so long hesitated in doubt and had asked for a proof of faith—but on the subject of the times which were to follow immediately after his decease; namely, on the subject of the journeying of his descendants into Egypt, their servitude, and their return to the land; and this, in the following words: *Knowing thou shalt know that thy seed shall be a sojourner in a land that shall not be theirs, where they shall bring them to servitude, and shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterwards shall they go out with great substance. But in the fourth generation* (or, after four ages,[6] that is, four hundred years), *they shall come hither again* (vs. 13, 14, 16). He said that this would happen thus late for this reason (lest their wickedness in the wilderness should be disclosed): *For the iniquity of the Amorites is not yet full* (vs. 16). In order, furthermore, that Abram, from the terror of his dream might come again into rest, Jehovah also promised him that he should come to his fathers in peace and be buried in a good old age (vs. 15). Moreover, on the same day he made a covenant with him, and he added that the borders of that land which he had promised to give to his seed were to be enlarged [so as to extend] from the river of Egypt to the great river: *In the same day, Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates* (vs. 18–21). Thus He gave definite bounds to the future kingdom[7] which the Messiah would deliver for a perpetual possession to the posterity of Abram, that is, to the faithful and righteous, first among the Jews, and then among the nations of the whole world (chaps. 12^3; 18^{18}). This is that perpetual spring or morning which is to arise after the great setting of the sun and the vast darkness, spoken of in verses 12 and 17; and which, like the light of dawn, was able to exhilarate Abram now awakened from his sleep.

[6] See preceding note.

[7] This prophecy was literally fulfilled in the time of Solomon (1 Kings 4^{21}), though the Reubenites extended to the Euphrates even before Saul (1 Chron. 5^9; 2 Sam. 8^3).

§ 17

Genesis XVI

Castellio

187. 1 And when Sarais, Abram's consort bare no offspring of him, and seeing that she had an Egyptian

2 handmaid named Hagar, she suggested to Abram that (since Jehovah had withheld her from bearing) he take up with the handmaid, if perchance she herself might have children by her. And

3 when Abram consented, she gave him Hagar her Egyptian handmaid in marriage, ten years after he had become an inhabitant of Ca-

4 naan. He took up with Hagar and gat her with child. And perceiving that she was with child, she despised her mistress as com-

5 pared with herself. And Sarais complained of this matter to Abram in these words: Injury has come unto me by thee; I gave thee mine handmaid to embrace, and

Schmidius

1 And when Sarai Abram's wife did not bear to him, and she had an handmaid, an Egyptian, whose name was Hagar,

2 Sarai said unto Abram, Behold now, Jehovah hath restrained me from bearing. Go in, I pray, unto my handmaid; perchance I shall be builded from her. And Abram obeyed the voice of Sarai.

3 And, at the end of ten years from when Abram dwelt in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, and gave her to Abram her man to be to him as a wife.

4 And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was of slight esteem in her eyes.

5 And Sarai said unto Abram: Violence upon thee,[8] I have given mine handmaid into thy bosom, and when first she saw that she had conceived, I was held of little account in

[8] Schmidius interprets this as meaning, Violence has been brought to me; let it be upon thee.

now that she sees herself with child, I have come into contempt. Jehovah be the avenger between me and
6 thee. At these words, Abram answered Sarais, Thou hast thine handmaid in thy power; do unto her what seemeth best to thee. And so, later on, when Sarais treated her harshly, she fled
7 from her. And the angel of Jehovah, coming across her in solitude at the fountain of water on the way to Shur,
8 spake unto her thus: Hagar, handmaid of Sarais, Whence comest thou? and whither goest thou? and she said, I fly from Sarais, my mistress.

9 And the angel said: Return unto thy mistress and submit

10 thyself to her hand. I will surely grant thee an offspring so numerous (said the angel of Jehovah to her), that it may not be numbered
11 for multitude. And now, thou dost carry a son whom thou hast conceived; and when thou hast brought him forth, thou shalt call him by the name Ishmael; because Jehovah hath hearkened to
12 thy misery. He will be a wild man troubling all men

her eyes; Jehovah judge between me and thee.

6 And Abram said unto Sarai, Behold thy handmaid is in thy hand, do to her as is good in thine eyes. And when Sarai afflicted her she fled from before her.

7 And the angel of Jehovah found her by a fountain of water in the desert; by the fountain in the way to Shur.
8 And he said, Hagar, handmaid of Sarai, whence hast thou come? and whither wilt thou go? And she said, I flee from before Sarai my mistress.
9 And the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hand.
10 And the angel of Jehovah said unto her, Multiplying I will multiply thy seed, that it shall not be numbered for multitude.
11 And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ishmael, because Jehovah hath hearkened to thy misery.
12 And he will be a wild ass among men, his hand against

and troubled by all; and he shall stand against all his

13 brethren. Therefore she called Jehovah who had addressed her, by the name, Thou art God that seeth me; for here, said she, I have seen from behind, him that

14 seeth me. And hence the well was named Lahaerois; it is between Cades and Barad.

15 After this, she bore a son to Abram, whom Abram called

16 by the name Ishmael; and he was past his eighty sixth year at his birth.

all and the hands of all against him; yet he shall dwell in the presence of all his brethren.

13 And she called the name of Jehovah that spake unto her, Thou God seeing me; for she said, Have I also here seen, behind him that seeth me?

14 Wherefore the fountain is called The fountain of the living one that seeth me; behold, it is between Cadesh and Bared.

15 And Hagar bare Abram a son, and Abram called the name of his son whom Hagar bare, Ishmael.

16 And Abram was a son of eighty years and six years when Hagar bare Ishmael to Abram.

[187a.]* 182. In every man there is a spiritual and a natural, or an internal and an external; for the spiritual is internal and the natural is external. Hence man is divided into a spiritual or internal man and a natural or external man. As the individual man is, such is a society which consists of many men; hence the latter, or society, in its complex, whether a small society or a large one, or the largest of all, is also called Man.

[187b.] 183. Man was so made by the Supreme Being, the Creator of all things, that the spiritual should have dominion over the natural, or what is the same thing, the internal over the external; consequently, that the spiritual man should hold the man who in himself is natural, as his subject, and should rule him like a master;

* In the autograph, following n. 187, the paragraph numbers 182–87 are repeated. In the Latin edition, these are printed 182a, 183a, etc.; but to facilitate reference it seems best to mark them 187a, 187b, etc.

and hence that the latter or natural man should serve, or, like a servant, should obey the man who in himself is spiritual. Such is the order instituted in the individual man, and such also is it in each society which consists of many men.

[187c.] 184. These societies, which are to be constituted of the spiritual and the natural man, are brought forth from their first parents as from their eggs; as from Adam and his sons, of whom Cain was a natural man and Abel—and after him Seth—a spiritual man; so likewise from Noah, the second parent of the human race; his son Ham being a natural man, while Sem and Japheth were spiritual men. From those sons were to arise societies which would consist of these two sorts of men; of whom those who were natural were, like servants, to obey those who were spiritual. Therefore it is said of Ham or Canaan, that "he shall be a servant of servants unto his brethren" (chap. 9^{25}); but of Sem and also of Japheth, that Canaan would be a servant to them as his masters (vs. 26, 27); so also the societies which arose from these three sons or parents; and this, as we read, is exactly what came to pass.

[187d.] 185. The same thing is involved also in the case of Ishmael and Isaac, the two sons of Abram, the former, that is, Ishmael, being born a servant (for it was foreseen that he would live a natural life) and Isaac a master. As touching Ishmael the fact that he was born a servant is abundantly clear from his mother, her country, and her name. His *mother* was a handmaid; her *country* was Egypt, and by Egypt and its people in the Scriptures is frequently meant the man who leads a natural life; her *name* was Hagar, which was also the name of a mountain in Arabia that foreshadows servitude [Gal. $4^{24, 25}$]. This woman was given to Abram by Sarai her mistress: *And when Sarai Abram's wife did not bear to him, and she had an handmaid, an Egyptian, whose name was Hagar, she said unto Abram, Behold, now, Jehovah hath restrained me from bearing; go in, I pray, unto my handmaid* (vs. 1, 2). Abram, who was a spiritual man, complied with Sarai his wife, the future mother of the spiritual, but not with the handmaid who was a servant; and when she was given him by his wife, he joined her to himself, as the man who in himself is spiritual, joins to himself the natural man who is subject to his pleasure: *Abram obeyed the voice*

of Sarai. And Sarai, Abram's wife, took Hagar, the Egyptian, her handmaid, and gave her to Abram her man, to be to him as a wife (vs. 2, 3). When Hagar conceived, she became puffed up and insolent and held her mistress in contempt; exactly as in a body wherein rules the natural man with the love of self, who then holds his spiritual or internal man in low esteem, nay, and assaults him: *And Abram went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was of slight esteem in her eyes;* or, *she despised her mistress as compared with herself* (vs. 4). Hence Sarai concluded that order had been inverted, not only between herself and her maid, but also between Abram and herself, and thus in Abram's own self; that is to say, she concluded that what in itself is a servant, was ruling over its master, as when the natural rules over the spiritual or the external over the internal. Therefore, when complaining to Abram about this wrong, she implored Jehovah himself, the instituter of order, to be the judge between him and her: *And Sarai said unto Abram, Violence upon thee; I have given mine handmaid into thy bosom, and when first she saw that she had conceived, I was held of little account in her eyes; Jehovah judge between me and thee* (vs. 5). Abram perceived that the servant ought never to rule over the free man, that is, the natural over the spiritual, either in oneself or in society; and that if the servant wished to rule, he must be subjugated. Therefore he answered: *Behold thy handmaid is in thy hand, do to her as is good* [*in thine eyes*]; or, as the other interpreter has it, *Thou hast thine handmaid in thy power; do unto her what seemeth best to thee* (vs. 6). Then, as is wont to be the case in the body, when, becoming insolent, and being chastised by the mind, its mistress, it does not naturally at once submit, but hides away; so now with the handmaid Hagar: *And so, later on, when Sarai treated her harshly, she fled from her* (vs. 6). But Jehovah by means of his angel ordered her to submit to her mistress; just as the natural man is ordered to submit to his spiritual man, or as that which in itself is bound to servitude is ordered to submit to the decision and authority of him to whom is given dominion; that is to say, in exact accordance with the words: *And the angel of Jehovah found the handmaid by a fountain of water in the desert; by the fountain in the way to Shur. And he*

said, Hagar, handmaid of Sarai, whence has thou come? and whither wilt thou go? And she said, I flee from before Sarai my mistress. And the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hand (vs. 7–9). And because it had been provided that human societies should arise, wherein as in a great body the natural man would serve the spiritual—as was also mentioned above—therefore the angel, or Jehovah by the angel, predicted for her a numerous posterity: *And the angel of Jehovah said unto her, Multiplying I will multiply thy seed, that it shall not be numbered for multitude* (vs. 10). At the same time, by the name Ishmael which he then gave to the unborn child, he indicated to her how miserable and deplorable, because servile, is that life which is lived by natural men: *And the angel of Jehovah said unto her, Behold thou art with child, and shalt bear a son; and thou shalt call his name Ishmael; because Jehovah hath hearkened to thy misery* (vs. 11). That life is also described, namely, as being animal, and like the life of a wild beast. And because its desires and loves are for self alone, it despises all others in comparison with itself. Thus it is opposed to the members or brethren of the society that is to be, and troubles them; for the love of self disjoins minds and continually foments hatreds and arouses combats. The effigy of this life is portrayed in Ishmael as follows: *He will be a wild ass among men, his hand against all and the hands of all against him; yet he shall dwell in the presence of all his brethren;* or, as the other interpreter has it, *He will be a wild man troubling all men and troubled by all; and he shall stand against all his brethren* (vs. 12). These natural men from the darkness induced upon their minds, do not believe that Jehovah God sees through all things in a man's life, even the inmost; therefore, when Hagar the handmaid saw that the case was quite different from what such men believe, she wondered; and she called Jehovah, who spoke with her by an angel, " He that seeth me," and indeed in this way: *And she called the name of Jehovah that spake unto her, Thou God seeing me; for she said, Have I also here seen behind him that seeth me?* (vs. 13). And for the same reason the very fountain where the angel of Jehovah saw her (vs. 7), was called Lachairoi, that is, the fountain of the living one that seeth me. *Therefore the fountain is called, The fountain of the living one that seeth me,* or *Lachairoi* (vs. 14).

§ 18

GENESIS XVII

Castellio

[187e.] 186. 1 And when he had lived nine and ninety years, Jehovah appeared to him, and spake with him as follows: I am God Almighty; live according to my precept, and be entire;
2 and I will make a covenant with thee, and will enlarge
3 thee in a great way. Then Abram fell forward upon his face; and commencing to
4 speak, God said: My covenant with thee is now made, that thou shalt become the father of a multitude of na-
5 tions; no longer shalt thou be called by the name Abram, but Abraham, for I shall make thee the father of
6 a multitude of nations. I will augment thee with great increase of offspring; and nations and also kings shall
7 arise out of thee. And I do make a covenant, such as shall apply, not only to thee

Schmidius

1 And when Abram was a son of ninety years and nine years, Jehovah appeared to Abram and said unto him, I am God Shaddai (the Lightning hurler[9]); walk before me, and be thou entire.
2 For I will set my covenant between me and thee, and will multiply thee exceedingly.
3 And Abram fell upon his faces; and God spake with him saying:
4 As for me, behold my covenant is with thee, that thou shalt be the father of a multitude of nations.
5 Therefore thy name shall no more be called Abram but thy name shall be Abraham (*i.e.*, the great father of a multitude) for I will make thee the father of a multitude of nations.
6 And I will make thee greatly to increase, and will set thee for nations; and kings shall come forth out of thee.
7 And I will set up my covenant between me and between thee and between thy seed

[9] *Fulminator.* This word is introduced by Schmidius as his translation of *Shaddai.*

but also to the race of thy posterity that shall come forth from thee, and this forever; that I will be God both to thee and to them;
8 and that I may give the land wherein thou art a sojourner, that is to say, the land of Canaan, to thee and to thy children, for an everlasting possession; and that
9 I may be their God. And thou therefore, said God to Abraham, and all the future race of thine offspring, keep ye my covenant.

after thee in their generations, for an everlasting covenant, that I will be for a God unto thee and to thy seed after thee.
8 And I will give unto thee and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for a God.
9 And God said unto Abraham, Thou shalt observe my covenant; thou and thy seed after thee, in their generations.

[187f.] 187. The end of the entire new creation is that, at the end of ages, the spiritual man, or the great society which is to be formed from the spiritual man, shall constitute the kingdom of God; which society will grow together into one body by means of the Messiah, who will be the Soul of that body or its one only Life. This kingdom will consist of Jews and at the same time of gentiles. And because the Messiah, the Head of the kingdom, or, as was said, its Soul and Life, would be born of the Jewish stock and consequently of the seed of Abraham; and because by him the gentiles would be received into this society; therefore it pleased Jehovah God that these latter, that is, the gentiles, should be engrafted on the same stock, namely the Jewish, as branches on the tree of life. Hence it came to pass that after Abram had been justified by faith (chap. 15[6]), he was constituted not only the parent of the posterity which was to arise from his own seed but also of the gentiles who were to be gathered in by the Messiah; as a sign and testimony whereof, he was now called not Abram, as before, but Abraham. And since this kingdom or this holy society to be constituted of the spiritual man, or of the man who, like Abram, is justified by faith, is the end of the whole new creation; therefore, because of this universal end, or this end of all ends, it is so often repeated both here and in what has preceded that the seed of this parent would be

multiplied; and therefore also a covenant is now entered into with Abram respecting these and many other matters which pertain to that kingdom.

188. This solemn covenant is entered into, dictated, and sealed by the most holy Trinity, that is, by Jehovah God, Parent, Son, and Holy Spirit. [First.] That it is by Jehovah the Parent, who is here called Jehovah Shaddai, or the Lightning-hurler, [is evident from these words:] Jehovah *appeared to Abram and said unto him, I am* Jehovah Shaddai (vs. 1). He first admonished Abram, who was now justified by faith, or to whom the fact of his having believed was imputed for justice (chap. 15[6]), that he should now lead a spiritual life, or should walk before God (that is, in spirit) entire or just: *Jehovah Shaddai said, Walk before me and be thou entire* (vs. 1). He said, moreover, that he would set a covenant between himself and him, that is, by means of another self. And because he declared this, he also entered into it: *I will set my covenant between me and thee* (vs. 2). The sum of the covenant was that Abram should be enlarged: *And I will multiply thee exceedingly;* or, as the other interpreter has it, *will enlarge thee in a great way* (vs. 2). At these words, Abram prostrated himself to the earth: *Then Abram fell forward upon his face;* or, *Abram fell upon his faces* (vs. 3).

189. [Second.] The covenant itself is then entered into and dictated by the Son, the Only-begotten of God, who is here called not Jehovah Shaddai but God. Therefore it is said that this covenant was entered into, not between himself and him, but with himself, and moreover that it looked to himself: *And God spake with him saying, As for me* (in this way he makes a distinction of himself) *behold my covenant is with thee* (vs. 3, 4). The summary points of this covenant are dictated in their series: *Behold my covenant is with thee, that thou shalt be the father of a multitude of nations* (vs. 4). And because Abram was now justified by faith, and thus regenerated by the spirit, his name Abram was changed to the name Abraham; this was also done as a remembrance that he stood forth as the parent, not only of his own posterity, but also of the gentiles who would likewise be justified by faith in the Messiah; and that as such he would be enlarged (vs. 2): *Therefore thy name shall no more be called Abram, but thy name shall be Abraham* (the great father of

a multitude); *for I will make thee the father of a multitude of nations* (vs. 5). That he might understand this, the words are added: *And I will make thee greatly to increase, and will set thee for nations* (vs. 6); and it is said, moreover, that he would be the parent, not only of the gentiles, but also of kings such as David and many others, and, in respect to the flesh, of the Messiah himself who will be forever King and Priest of Jerusalem after the order of Melchisedek: *And kings shall come forth out of thee* (vs. 6). The covenant itself which is between Jehovah Shaddai and between Abraham is then dictated by means of this God, that is, the Messiah, with whom it is made in the following words: *I will set up my covenant between me and between thee, and between thy seed after thee in their generations, for an everlasting covenant* (vs. 7); to wit, that it was God Messiah himself, now speaking with him—it was He and none other to whom would be given the kingdom, that is, who was to be King both of Abraham and of his descendants and also of the gentiles. The covenant is: *That I will be for a God unto thee and to thy seed after thee* (vs. 7); and also that he would be their King and God in the Holy Land or Canaan where is the heavenly Jerusalem and the sacred Mount of Zion: *And I will give unto thee and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for a God* (vs. 8).

190. [THIRD.] After these sayings, the Holy Spirit ratifies this covenant and confirms it. For it is another who now speaks; and this other does not say " a covenant between thee and between me," or " a covenant with me," but " my covenant "; for God is one: *And God said unto Abraham, Thou shalt observe my covenant; thou and thy seed after thee in their generations;* or, as the other interpreter has it, *And thou, therefore, said God to Abraham, and all the future race of thy offspring, keep ye my covenant* (vs. 9).

§ 19

[GENESIS XVII]

Castellio	*Schmidius*
191. 10 Which shall be in this wise: All your males shall be	10 This is my covenant which ye shall observe, between me

11 circumcised. And ye shall circumcise the foreskin of your member, that it may be a sign of the covenant struck

12 between me and you. And ye shall do this on the eighth day after birth, whatever be the race of the males, whether born at home or purchased with silver, or strangers sprung from a race

13 that is not thine; that when all are circumcised, both those born at home and those purchased with money, your bodies shall be signed with the mark of this my ever-

14 lasting covenant. But foreskinned males and they which have foreskins not circumcised, shall be removed from the number of their people, because of the viola-
15 tion of my covenant. And Sarais thy wife, he said, thou shalt no longer call Sarais, but her name shall be Sara.

16 And I will make her fruitful, and will give thee a son of her; that by this fruitfulness

and you and thy seed after thee; that every male among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin that it may be for a sign of the covenant between me and you.

12 When he shall be a son of eight days, every male among you shall be circumcised in your generations; he that is born in the house and he that is bought with silver of every son of the stranger which is not of thy seed.

13 He that is born in thy house and he that is bought with thy silver, being circumcised shall be circumcised, and my covenant shall be in your flesh for an everlasting covenant.

14 And the male that is foreskinned, that is not circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples; he hath made void my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai; but Sarah shall her name be.

16 For I will bless her and will give thee a son also of her; yea, I will bless her, I say,

she may bring forth nations; and from her also kings of

17 peoples shall arise. And Abraham, when he had fallen upon his face smiling, said to himself, Either a man who is a hundred years old, will beget; or Sara, who is ninety years old, will bring forth.
18 Addressing God, he said, If only thou wouldst make Ishmael to have posterity!
19 And God said, Nay, Sara herself, thy wife, shall give birth to a son from thee, and thou shalt call his name Isaac; and I will enter into a covenant with him, and this an everlasting covenant, in which his future offspring shall also
20 be included. I will hearken unto thee as regards Ishmael also; and I will make him fruitful and will enlarge him with an increase of offspring so great, that he shall beget twelve princes and through me shall become a
21 great nation. But I will make the covenant with Isaac whom Sarah shall bear to thee this time next year.
22 And speaking thus, God made an end, and departed

23 from Abraham. In the selfsame day that God had

and she shall be for nations; kings of peoples shall come out of her.
17 Then Abraham fell upon his faces and laughed; for he said in his heart, Shall a child be born to a son of a hundred years? and as for Sarah, shall a daughter of ninety years give birth?
18 And Abraham said unto God, O that Ishmael might live before thee.
19 And God said, Sarah thy wife shall surely bear thee a son, and thou shalt call his name Isaac; and I will set up my covenant with him, as an everlasting covenant for his seed after him.

20 And as for Ishmael, I have hearkened unto thee. Behold, I will bless him, and will cause him to increase, and will greatly multiply him. Twelve princes shall he beget, and I will make him a great nation.
21 But my covenant will I set up with Isaac, whom Sarah shall bear to thee at this set time in the next year.
22 And when he had left off speaking with him, God went up from-with Abraham.
23 And Abraham took Ishmael his son, and all that were

spoken to him, Abraham, taking Ishmael his son, and all his family, circumcised the foreskins of all the males, native born and purchased born in his house and all that were bought with his silver, all the males among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God had spoken with him.

24 and strangers; and he himself was circumcised, being ninety and nine years old,

24 And Abraham was a son of ninety years and nine, when he was circumcised in the flesh of his foreskin.

25 while Ishmael was thirteen.

25 And his son Ishmael was a son of thirteen years when he was circumcised in the flesh of his foreskin.

26 Thus in the selfsame day were circumcised Abraham

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 and his son Ishmael; and with him, all his household servants, both the homeborn and those that had been purchased of an alien nation.

27 And all the males of his house, born in the house and bought with silver of the sons of the stranger, were circumcised with him.

192. The appetencies and cupidities of the body or flesh emanate from two loves, as streams from their founts, these loves being the love of self and the love of the world. Desires, which are of the spirit, also spring from love, as streams from their fount; but from one love only, this love being called the love of heaven or heavenly love. From his loves is known the quality of a man as to whether he is natural or, what is the same thing, carnal, or spiritual or, what again is the same thing, heavenly. In our body are members which correspond to the several operations of man's life and which thus represent these operations in themselves. Thus the tongue, mouth, and lips represent his speech; the hands, the force and activity of his power; the ear his attention; the eye his intellectual sight; the heart his inclinations, and so forth. And so the member to which adheres the foreskin represents loves and streams of loves, that is, cupidities, appetites, and desires. It follows from this that

the circumcision of the foreskin signifies the separation and abolition of natural loves and cupidities. These loves and cupidities, being of the body or flesh, cause a man to be a natural man; but when, like the foreskin, they are circumcised or abolished, the man is renewed and becomes spiritual. Circumcision therefore is a sign that a man has put off the natural man and put on the spiritual. Now because man cannot be made a spiritual man, which is the same as the internal, new, and regenerate man, unless he be justified; and cannot be justified except by faith; it again follows that the separation of the foreskin, or circumcision, is the sign and seal of the justice of faith.

193. This then was the reason why, when the covenant was concluded, Abraham, having been made the parent of all the faithful, that is, of all who were to be justified by faith, was ordered to be circumcised, both himself and his whole house, in these words: *This is my covenant which ye shall observe, between me and you, and thy seed after thee* (vs. 10). Immediately afterwards the sign is told, which shall be the sign of the covenant: *Every male among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you* (vs. 10, 11). That it may also be for a sign that the old man with his concupiscences is put off, and the new man with his desires put on, the command is given that this act of circumcision shall be performed upon infants on the eighth day after birth. The first creation was made in six days, and the seventh day was holy; after this came a new creation which was likewise to be accomplished in six days. For this reason the infant, after birth, when it had passed through the seven days of the first creation and by these had represented in itself the old man, was to be circumcised on the eighth day, and thus to enter upon the first day of the new creation. Therefore it is ordered: *When he shall be a son of eight days, every male among you shall be circumcised;* or, as the other interpreter has it, *And ye shall do this on the eighth day after birth* (vs. 12). Because this covenant extends not only to Abraham and his offspring and to the natives of his house but also to all strangers, that is, to nations of every generation, therefore this is set forth with great clearness: *Every male among you shall be circumcised in your generations; he that is born in the house and he that is bought with*

silver, of every son of the stranger which is not of thy seed (vs. 12); and again: *He that is born in thy house and he that is bought with thy silver, being circumcised shall be circumcised* (vs. 13). And lest it should ever come into doubt that this covenant extends also to all nations, that is, to the whole globe, it is added as a concluding clause: *And my covenant shall be in your flesh for an everlasting covenant* (vs. 13). Anyone, therefore, who was not willing to receive this mark or sign in his body was to be considered in no other way than as one who still lived [the life of] the old man and retained the concupiscences of his loves, when yet, by the universal flood, this old man had been wiped off and uprooted from all lands. Therefore it is laid down that he was to be destroyed, that is, was in like manner to be uprooted from the midst of his people: *And the male that is foreskinned, that is not circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples; he hath made void my covenant* (vs. 14). It was by this divine command that the actual circumcision was performed; and in this connection it is again repeated that not only were he and his son Ishmael circumcised, but also all strangers whatsoever that were in his house, a house which now represented the whole world, just as Abraham himself represented the parent of all the faithful in the whole world: *In the selfsame day that God had spoken to him, Abraham, taking Ishmael his son and all his family, circumcised the foreskins of all the males, native born and purchased and strangers* (vs. 23). And that this might be ratified and confirmed by the effect itself, therefore it is set forth once more: *Thus in the selfsame day were circumcised Abraham and his son, and with him, all his household servants, both the homeborn and those that had been purchased of an alien nation* (vs. 26, 27).

194. What was said about circumcision has respect to Abraham and all the males. As regards Sarai and the women, that they likewise might be received into the fellowship of this covenant, and that Sarai, Abraham's wife, might become the mother of all the faithful, as he was their father, her name also was changed: *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai; but Sarah shall her name be* (vs. 15); and as Abraham and his son were to receive the sign of the covenant by the circumcision of their foreskin, so Sarah and her daughters, being the daughters

of them both, were to receive it by the bringing forth and procreation of offspring, that is to say, by the opening of the vulva, and thus by the unlocking of that bar which corresponds to the foreskin of the male; wherefore, immediately after the speech concerning circumcision, the following words are uttered respecting Sarah: *For I will bless her, and will give thee a son also of her;* or, as the other interpreter has it, *And I will make her fruitful, and will give thee a son of her* (vs. 16); and this, in order that, as Abraham was to be the father of the nations of all the world, so she was to be the mother; thus from her likewise would be born kings, even to the Messiah, the King of all kings: *Yea, I will bless her, I say, and she shall be for nations; kings of peoples shall come out of her* (vs. 16). But Abraham, who was now nearly a hundred, because of his age and that of his wife, supposed that the promise of Jehovah God had been already realized in the child Ishmael: *Abraham fell upon his faces and laughed; for he said in his heart, Shall a child be born to a son of a hundred years? and as for Sarah, shall a daughter of ninety years give birth? And Abraham said unto God, O that Ishmael might live before thee* (vs. 17, 18). But being born of a handmaid, Ishmael was thus a servant, or bound to servitude, and, as had been foretold, was to be a wild ass and as it were an animal man (chap. 16^{12}); whereas, it was the son to be born of the mistress of this handmaid, and who was to form the spiritual man which should rule over the natural like a master (as explained above, n. 187c)—it was this son with whom the covenant would be entered into and not with the other, except so far as this could be done through Abraham, as indeed it was: *And God said, Sarah thy wife shall surely bear thee a son, and thou shalt call his name Isaac; and I will set up my covenant with him, as an everlasting covenant for his seed after him* (vs. 19). And since Ishmael was to constitute that other or inferior part of society, the part, namely, which was to be the handmaid or servant of the prior part and which also was to arise from the true seed of Abraham, therefore it was promised by Jehovah God that he also would grow into a great nation and that from him should go forth not kings, as in the case of Isaac, but princes, equal in number to the tribes of Israel: *And as for Ishmael, I have hearkened unto thee. Behold, I will bless him and will cause him to increase and will greatly multiply him. Twelve*

princes shall he beget, and I will make him a great nation (vs. 20). To the end that Abraham might still further understand that the covenant was entered into, not with a servant, but with a free man; that is, not with Ishmael who was as yet his only son and whom therefore he loved, but with Isaac whom he was to embrace as his only son; therefore this matter is again taken up: *But my covenant will I set up with Isaac whom Sarah shall bear to thee* (vs. 21).

§ 20

Genesis XVIII

Castellio	*Schmidius*
195. 1 And Jehovah appeared unto him in the oak grove of Mambra; for when he was sitting at the entrance of his tabernacle, during the heat	1 After that, J e h o v a h appeared unto him in the plains of Mamre; and he was sitting at the door of the tent as the day grew hot.[3]
2 of the day, he beheld three men who stood over against him; and seeing them, he ran from the entrance of the tabernacle to meet them; and after humbly saluting them,	2 And when he lifted up his eyes and saw, behold, three men stood near him; and straightway when he saw them, he ran to meet them from the door of the tent, and bowed himself down to the ground.
3 he said, Lord, if thou wilt shew me great kindness, pass not away from me, who am	3 And he said (Adonai) God, if now I have found grace in thine eyes, pass not by, I pray thee, from thy servant.
4 thy servant. When a little w a t e r has b e e n brought, wash your feet, and then rest yourselves under the tree.	4 Let a little water, I pray you, be fetched, and wash your feet, and recline yourselves under the tree.
5 Meanwhile I will fetch a morsel of bread with which ye shall renew your souls, and after that ye shall proceed; for this is your reason	5 And I will bring a morsel of bread; and refresh ye your heart; after that, ye shall pass on; for therefore have ye passed by before your

[3] Schmidius explains this as meaning "about noontime."

for t u r n i n g aside to me. And they answered him, Do
6 as thou hast said. And he hastened into the tabernacle unto Sarah, and commanded her to make ready quickly three measures of fine flour, and kneading it, to make the
7 dough into loaves. He himself ran to the herd and gave a tender and well conditioned calf to a servant who hastened to dress it.
8 Then he set before them butter and milk, and the calf which he had dressed; and he himself stood by them under the tree as they were eating.

servant. And they said, So do as thou hast spoken.
6 And Abraham hastened into the tent unto Sarah, and said, H a s t e n, take three measures of fine flour, knead it, and make cakes.

7 And Abraham, running unto the herd, took the young of an ox, tender and good, and gave it to a lad, and he hastened to dress it.
8 And he took butter and milk and the young of an ox which he had dressed; and gave it before them; but he himself stood by them [under the tree [4]], and they did eat.

196. It is well known to everyone that sacrifices were instituted among the descendants of Abraham, and this by Jehovah God by means of Moses. It may also be clear to all that these sacrifices were nothing but types which represented some living effigy. The FIRST sacrifice, which was called also a complete sacrifice, consisted of a victim, whether a bullock, a lamb, or a he goat. The SECOND was an offering consisting of bread made according to the divine commandment. The THIRD was an offering for salvation, and for this was used the fat which was found in the victims.[5] We also read that it was ordained that these sacrifices should be made by Aaron and his sons, and this at the door of the tabernacle of the Oracle; respecting these sacrifices, see Leviticus, chapters 1, 2, 3, etc. That these sacrifices might be initiated and might be presented before Abraham in living form, the Supreme Priest himself, that is, the Messiah, the only-begotten Son of God, the Effigy of all the

[4] These words are also omitted by Schmidius.

[5] The three offerings here referred to are: 1. The whole burnt offering. 2. The meat offering. 3. The peace offering.

sacrifices, now showed himself before Abraham, or exhibited his presence, and divinely inspired him to produce similar things and to prepare and present them, according to law, in the way which was afterwards to be prescribed to his posterity.

197. That Abraham beheld Jehovah God as One represented in three Persons, and in them beheld the Messiah himself, the only-begotten Son of God, is most clearly evident, first from the name, in that he is called Jehovah; for we read: *Jehovah appeared unto him* (vs. 1); and second from the Trinity itself: *Behold three men stood near him* (vs. 2). And that it was the Messiah, the middle one of these men, who spake with Abraham is clear from the fact that Abraham called the three Adonai or God: *And Abraham said, Adonai*, i.e., God (vs. 3); and he called himself his servant: *If now I have found grace in thine eyes, pass not by, I pray thee, from thy servant* (vs. 3 and 5). Moreover, when they speak with Abraham, it is only one who speaks: "And he said, Returning, I will return unto thee" (vs. 10). "At the time appointed I will return unto thee" (vs. 14). "And he said" (vs. 15). Furthermore, they are again called Jehovah as before: "And Jehovah said unto Abraham" (vs. 13). It is quite clear therefore that Jehovah God here appeared to Abraham as One, represented in three Persons; and that the Messiah, the only-begotten Son of God, was He who spake with him.

198. First is described the PLACE where the Messiah appeared to Abraham, namely, in the oak grove of Mambra, where Abraham had fixed his seat in the land of Canaan, not far from Jerusalem (confer chaps. 13^{18}, $14^{13, 18}$): *Jehovah appeared unto him in the plains of Mamre* (vs. 1); and, in fact, at the door of his tent, or, the entrance of his tabernacle: *And Abraham was sitting at the door of the tent*, or, as the other interpreter has it, *at the entrance of his tabernacle* (vs. 1). Here he prepared a table, exactly as did his descendants when they offered their sacrifices; which were likewise offered at the door of the tabernacle—but it was the tabernacle of the Oracle: "If it be a complete sacrifice,[6] said Jehovah, he shall

[6] The quotation is taken from Castellio. In Schmidius, the word which Castellio translates *solidum sacrificium* (a complete sacrifice) is rendered *holocaustum* (a whole burnt offering).

present it at the door of the tabernacle of the oracle,[7] that he may procure the favor of Jehovah" (Lev., 1^3); so likewise the meat offerings and all drink offerings[8] (Lev., chaps. 2, 3). The TIME was mid-day, when the heat and light were at their greatest, or, as the words read, *As the day grew hot* (vs. 1). Here Abraham beheld the Messiah—his own Messiah and the Messiah of the posterity within himself; and he humbly adored Him: *And when he lifted up his eyes and saw, behold, three men stood near him; and straightway when he saw them, he ran to meet them from the door of the tent, and bowed himself down to the ground. And he said, Adonai (God), if now I have found grace in thine eyes, pass not by, I pray thee, from me* (vs. 2, 3). Would that his descendants had acted in like manner as did he their parent!

199. Since Abraham beheld his Messiah, and now in the human form which He was to put on, therefore he first offered that which signifies this human nature and its purification, namely, the washing of the feet; for things which are outmost, that is, things by which interiors are invested, are those which represent nature and in which spiritual things are enclosed. The like also is involved in circumcision. But the lowest part of all is the sole of the foot; and by reason of the representation, this part is washed, and so, with men, that which adheres to nature is wiped away. This washing, as we read, was also afterwards instituted by the Messiah himself. Abraham humbly asked that it might be done under the tree in memory of the tree of life on which his descendants were to be engrafted. Therefore the parent Abraham said, *Let a little water, I pray you, be fetched, and wash your feet, and recline yourselves under the tree* (vs. 4).

200. It at once came to Abraham's mind that he should prepare a table and should thus procure favor with his divine guests. But at first he offered nothing but bread; for bread in its widest sense signifies all food, both spiritual and corporeal; it also signifies the Messiah himself who is the Bread and Manna of heaven and from whom comes all food that nourishes and refreshes both bodies and minds. Therefore Abraham said: *And I will bring a morsel of bread; and refresh ye* (or, *renew*) *your heart; after that ye shall*

[7] Literally "of the oracular tabernacle," *i.e.*, the tabernacle where the oracles of Jehovah were spoken.

[8] Or libations.

pass on; for therefore have ye passed by before your servant (vs. 5). He well knew that Jehovah God had no need of this bread, therefore he did not dare to prepare it before permission had been given: *God said, So do as thou has spoken* (vs. 5.). But because bread was also a sign of the new covenant which he now saw in his presence; and because, in the old type, the same thing was signified by the meat offering consisting of a cake of fine flour without leaven, which also was to be broken into little pieces (Lev. $2^{5,6}$)* and was to be offered by the poor (Lev. 5^{11}); therefore this bread was made in the same way by Sarah, Abraham's wife, namely, into cakes of fine flour: *Abraham hastened into the tent unto Sarah, and said, Hasten, take three measures of fine flour, knead it, and make cakes;* or, as the other interpreter has it, *He hastened into the tabernacle unto Sarah, and commanded her to make ready quickly three measures of fine flour, and kneading it, to make the dough into loaves* (vs. 6). This was the first offering.

201. And then it also came to Abraham's mind that the Messiah was to be the victim for the universal human race, that is to say, for the guilt and sins of all; and that his first posterity would represent this in a type by the whole burnt offering, that is to say, by victims, or by the immolation of a kid, a lamb, or a bullock, as commanded by Moses (Lev. $1^{1\text{-end}}$); therefore: *Abraham, running unto the herd, took the young of an ox, tender and good, and gave it to a lad, and he hastened to dress it* (vs. 7). This was the second offering.

202. Moreover, it was also commanded to Moses that the fat found in the victims should likewise be offered to Jehovah; that is to say, the omentum, the intestines, and the two kidneys with their fat (Lev., $3^{3,\text{etc.}}$); which fat the priest was to burn upon the victim (Lev., 3^{5}). Therefore, in place of fat Abraham here substituted butter and milk, which in the Sacred Scripture everywhere represent fat, and which, like fat, are drawn from the fatty part of the blood: *And Abraham took butter and milk and the young of an ox,* that is, a bullock *which he had dressed* or prepared, *and gave it before them* (vs. 8). This was the third offering.

203. Aaron and his sons, and afterwards the high priests and their ministers, offered these to Jehovah upon an altar constructed at the door of the tabernacle of the oracle. At this altar also, they

* In the autograph the reference is "Cap I, vers: 1 ad finem."

stood when about to perform this office; and it was also at the door of the tabernacle that they ate the remainder of the victim. Here there was no altar and no tabernacle of the oracle; but the Supreme Priest of priests was himself present, that is to say, the effigy itself; therefore Abraham, in a simple way, offered the like things to Him at the door of his tent and upon a table. This was done in order that all these rites might be inaugurated and ratified by the first parent of the Israelites; as we read: *Abraham gave* (or *set*) *these before them; but he himself stood by them and they did eat* (vs. 8).

§ 21

[Genesis XVIII]

Castellio

204. 9 Then they asked him, Where is Sarah thy wife? She is here, in the tabernacle,

10 said Abraham. And he said, When I visit thee again in the coming year, Sarah thy wife shall have a son. Sarah, hearing this from the back

11 of the tabernacle, and because Abraham and Sarah were old and advanced in age, and she herself had now ceased to have her period,

12 laughed to herself. Now that I am an old woman, she said, can I believe I shall enjoy pleasure, seeing that my

13 lord also is old? And Jehovah said to Abraham: Why

Schmidius

9 And they said [unto him[1]] Where is Sarah, thy wife? And he said, Behold, in the tent.

10 And he said, Returning, I will return unto thee, according to the present time; and lo, Sarah thy wife shall have a son. And Sarah heard it at the door of the tent which was behind him.

11 And Abraham and Sarah were old, having entered into days; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure? moreover, my lord is old.

13 And Jehovah said unto Abraham, Wherefore did

[1] Omitted by Schmidius also.

does Sarah laugh, denying that she will bring forth, be-
14 cause she is grown old? Is there anything that Jehovah cannot do? It shall come to pass, I say, that when I visit thee again at this time in the coming year, Sarah shall
15 have a son. But Sarah denied; I laughed not, she said; for she was afraid. And he answered, Yea, but thou didst laugh.

Sarah laugh, saying, Shall I of a surety bear a child, which am old?
14 Shall a word [2] be wonderful for Jehovah? At the time appointed I will return unto thee, according to the present time, and Sarah shall have a son.
15 And Sarah denied, saying, I laughed not; for she was in fear. And he said, Nay, but thou didst laugh.

205. In human societies there are those who serve and those who rule; without both the former and the latter, there is no society. The smallest of societies is man, as seen in the individual. In him also there are members and faculties which serve and those which rule. Those which are inferior are in themselves servants, being bound to servitude; but those which are superior are in themselves rulers, being endowed with liberty above the rest. Inferior things are those which constitute nature and are called corporeal; superior things are those which constitute heaven and are called spiritual. Hence it follows, as noted above (n. 183 *seq.*), that the spiritual man ought to rule over the natural man; and this in every society, smaller, greater, and greatest, just as in man himself. Ishmael, Abram's son, was one who in himself was a servant, being born of a handmaid to the lord of her mistress. Therefore he is called a wild man, as indeed he was; that is to say, a natural man who, in society just as in man himself, was to be a servant to the spiritual man. But Isaac was a master, being born of Sarah the handmaid's mistress and Abraham's wife. He was the heavenly or spiritual man who was to rule over the natural man in society, lesser, greater, and greatest, just as in man himself.

206. Spiritual men are those who are called images of God, His sons, sons of the King or kingdom, and also heirs of the kingdom;

[2] The Hebrew, which Schmidius here translates *verbum* (word), means also "thing."

and this because they are to rule over those who are not made co-heirs. They are also free; and they are so called because they are the servants of no one in all the world and in all heaven except Jehovah God, who is the All in all, who alone is Life; and consequently, except his only-begotten Son, that is, the Messiah, to whom the kingdom belongs and to whom authority is given. Therefore Abraham also called himself His and Their servant, as indeed he was: "If now I have found grace in thine eyes," he said, "pass not by, I pray thee, from thy servant" (vs. 3); and later: "After that, ye shall pass on; for therefore have ye passed by before your servant" (vs. 5). Thus in the first passage Abraham speaks with one, and in the last, with three.

207. In every society where there are spiritual men and natural men, that is to say, men justified by faith in the Messiah and men not justified, there are heirs of the kingdom and there are strangers. The former are those who in the Scriptures are called the Elect, and the latter the Called. Abram was the Elect, nay, he was the parent of the elect, and afterwards became the parent also of those who were to be elected from among the Called. But the Chooser or Elector [3] of them all is He to whom is given the kingdom, and who, with this authority, sits at the right hand of Jehovah. He it is who elected Abraham and also Sarah his wife; who also elected Isaac before he was conceived and born; and likewise all their posterity, which, being justified by faith in the Messiah, was to become the heir of His kingdom: "Nay, said Jehovah, Sarah herself, thy wife, shall give birth to a son from thee, and thou shalt call his name Isaac; and I will enter into a covenant with him, and this an everlasting covenant, in which his future offspring shall also be included" (chap. 17^{19}). That this offspring was the universal world of the faithful, is most clearly evident from what has been said and from what is yet to be said.

208. This ELECTION was from eternity; for the quality of that future kingdom whose sceptre would be held by the Messiah, was foreseen and provided for by Jehovah before creation. But the CALLING is prior to the election in time; and this was provided for. Abraham was called before he was elected; that is to say, he was commanded to pass over from Ur of the Chaldees to the land of

[3] *Eligens seu Elector,* the one who elects, or the elector.

Canaan; and this to the end that he might live according to the commandment and might be entire, etc., etc. So likewise Sarah his wife was called before she was elected; for this One in Three, or these Three in One, said to Abraham, *Where is Sarah thy wife? And he said, Behold, in the tent* (vs. 9). It is said, *behold*, because they had seen her before, but the question was asked in order that she might be called. The calling was a calling to the covenant which Jehovah had entered into with Abraham (respecting which see above, chap. 17^{1-9}); the covenant, namely, that from her would be born a son from whom would come that numerous offspring which was to enter into the land of Canaan as into its own inheritance; and that, by giving birth, she also would receive the sign of the covenant, as Abraham had received it by circumcision (see above chap. 17^{10-16}, n. 194). Therefore the promise follows immediately after the calling, being given indeed by the Messiah himself—for it is One who speaks these words: *And he said, Returning, I will return unto thee according to the present time; and lo, Sarah thy wife shall have a son* (vs. 10). The covenant, however, was contracted with Abraham; and therefore it is he who was questioned and who answered, while Sarah his wife heard what they said from the back of the tent or behind him: *And Sarah heard it at the door of the tent, which was behind him* (vs. 10). But Sarah, exactly like her posterity when it was called, had no faith. Deep in her heart she entertained doubts; and she brought forth objections which would weaken faith, as for instance, that they were grown old, or that the time was now gone by: *And Abraham and Sarah were old, having entered into days; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure? moreover, my lord is old* (vs. 11, 12). Therefore, in order to remove this state of doubt, Jehovah God first disclosed to Abraham that he knew all the thoughts of her heart: *Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?* (vs. 13). He then reproved her, that in doubting concerning Divine Omnipotence, she gave no faith to the Word of God, that is, of the Messiah, who said: *Is there anything that Jehovah cannot do?* or, as the other interpreter has it: *Shall a word be wonderful for Jehovah?* (vs. 14). And then he promised that she would learn it

from the fact itself, or when the thing occurred—as her descendants are wont to say when speaking within themselves—and this in a year; that is to say, he promised that after the time appointed, the Messiah would return to testify that what he had promised was the truth: *At the time appointed,* he said, *I will return unto thee, according to the present time, and Sarah shall have a son* (vs. 14). But because Sarah's laughter was not only a doubting but also a contempt of God's word, in which contempt there must needs be fear or punishment, therefore the Messiah addressed Sarah herself, and in her, all her unbelieving posterity, as follows: *And Sarah denied, saying, I laughed not; for she was in fear. But he said, Nay, but thou didst laugh;* or, according to the other interpreter, *And he answered, Yea, but thou didst laugh* (vs. 15).

§ 22

[Genesis XVIII]

Castellio	*Schmidius*
209. 16 Then the men arose from thence and turned to Sodom; and while Abraham was bearing them company for the purpose of conduct-	16 After these things the men rose up from thence and looked toward Sodom; and Abraham went with them to send them on the way.
17 ing them, Jehovah spake as follows: Shall I be silent with Abraham concerning that	17 And Jehovah said, Shall I hide from Abraham that thing which I do;
18 which I am about to do, seeing that Abraham will be the progenitor of an exceeding great and powerful nation, and that in him all nations of the world will be made hap-	18 Seeing that Abraham shall surely become a great and numerous nation, and it shall come to pass that in him shall all the nations of the earth be blessed?
19 py? For I know that he will command his children and also his posterity after them, that they direct their life after the law of Jehovah, cultivating justice and	19 For I know him, that he will command his sons and his house after him, that they keep the way of Jehovah to do justice and judgment; that Jehovah may bring

right, in order that Jehovah may perform the promises made to Abraham.

upon Abraham that which he hath spoken of him.

210. Believe me, readers, for I speak the truth, that in the single words, nay in the single jots of the words, that proceed from the mouth of Jehovah God are the most arcane of things, and complexes so universal that they contain in themselves and in the present, an infinite series, from eternity to eternity; consequently things which are and are to be from the beginning of heaven and earth even to their end. For in all the utterances whatsoever that Jehovah speaks by his Word and the Holy Spirit, he himself is present, and thus what is infinite; that is to say, an infinitude of things which never come to light before human minds. The things that are revealed are but a very few, and hardly even that; and yet even these can never become evident except with the rising of the Sun, that is, of Jehovah God who is the Sun of Wisdom and who enlightens minds, set in the densest shades, with a few rays of his light.

211. That the sayings of Jehovah are universal complexes of this nature is moreover seen quite clearly from these words to Abraham. For when, in Abraham, Jehovah beheld in the present not only Isaac and Jacob but also all their posterity, nay, the universal globe even to the end of the world, he said that he did not wish to hide from Abraham their parent the things that were to come. As regards the overturning of Sodom, which is the subject here treated of as occurring in the present, this was also a type of all those things that concern the overturning of the kingdom of the devil, both in time and in the end of times. Therefore the first thing here is the mention of Sodom, as follows: *After these things the men rose up from thence and looked toward Sodom; and Abraham went with them to send them on the way* (vs. 16); but when they turned their gaze from Sodom to Abraham, and perceived in him, as said above, all that which was to come to pass, from his time even to the last judgment, then *Jehovah spake as follows: Shall I be silent with Abraham concerning that which I am about to do?* or, as the other interpreter has it, which amounts to the same thing, *that thing which I do* (vs. 17); for in God future things are present. At the same time they also saw in Abraham all that posterity which was chosen, or which was to be blessed. Therefore immediately afterwards come

the words: *Shall I be silent with Abraham concerning that which I am about to do, seeing that Abraham will be the progenitor of an exceeding great and powerful nation, and that in him all the nations of the earth will be made happy?* or, as the other interpreter has it: *Seeing that Abraham shall surely become a great and numerous nation, and it shall come to pass that in him shall all the nations of the earth be blessed?* (vs. 17, 18). Nay, the reason is also added why these things should be graciously disclosed to Abraham; this reason being that he would admonish not only his own sons, that is, his descendants, but also his house, which consisted both of those born at home and of the stranger (chap. $17^{12, 13, 23, 27}$); that is to say, that by his life he would teach them the way, that is, the order of life, they ought to keep; which is, that the internal or spiritual man should rule over the external or natural; consequently would teach them that they should suffer themselves to be ruled by the Love of heaven, that is, by the Messiah, and not by the loves of the world, that is, by the devil. Therefore it is said: *For I know that he will command his children and also his posterity after them, that they direct their life after the law of Jehovah;* or, as the other interpreter has it, *For I know him, that he will command his sons and his house after him, that they keep the way of Jehovah* (vs. 19). And also that he would set justice before them, the justice namely which he himself had acquired by faith (chap. 15^{6}); and would command them to cultivate and do this justice as spiritual men, not by the flesh but by the spirit: *For I know,* said Jehovah, *that he will command them that they cultivate justice;* or, as the other interpreter has it, *to do justice* (vs. 19). Divine justice is that order of life of which we have just spoken; for all laws are laws of justice, just as they are laws of order. Moreover, it is also said that Abraham will teach them judgment, that is, teach them, that if they did not live the order or justice of his life, they would undergo the punishments of the last judgment. Therefore it is said: *He will command his sons and his house after him, to do justice and judgment* (vs. 19). To the end that Jehovah might perform his promises to Abraham—and this is part of the reason [for these disclosures to him]—that is, to his posterity which He now beheld present simultaneously in him as their parent, therefore as a summing up of the matter the speech closes as follows: *In order that Jehovah may per-*

form the promises made to Abraham; or, as the other interpreter has it, *that Jehovah may bring upon Abraham that which he hath spoken of him* (vs. 19). From this it is now clear, that in the single words which proceed from the mouth of Jehovah are the most arcane of things, which contain in themselves and in the present an infinite series, from eternity to eternity; consequently things which are, and are to be, from the beginning of heaven and earth even to their end.

§ 23

[GENESIS XVIII]

Castellio

212. 20 Then he spoke as follows: I see there are great complaints concerning the many shameless deeds of
21 the Sodomites. Therefore I have decreed to go down thither, and explore whether or not they are wholly profligate, according to the complaints that have come to
22 me. And when the men had departed thence and were setting forth to go to Sodom, A b r a h a m, who was still standing b e f o r e Jehovah,
23 drew near and said, Wilt thou also destroy the good together with the unright-
24 eous? If there be fifty good men in the city, wilt thou also destroy and not pardon that place for the sake of those fifty good who shall be
25 therein? Far be it from thee

Schmidius

20 And Jehovah said, The cry of Sodom and Gomorrah is multiplied, and their sin become very grievous.
21 Therefore I will go down and see whether they have made a consummation according to the cry against it which is come unto me; and if not I will know.
22 And the men turned their faces and went to Sodom; but Abraham was still standing before Jehovah.
23 And Abraham drew near and said, Wilt thou also consume him that is just with him that is wicked?
24 Perchance there are fifty just men in the midst of the city; wilt thou also consume and not spare the place for the fifty just that are in the midst thereof?
25 Far be it from thee to do ac-

to do thus, to kill the good with the evil, and put the righteous and the unrighteous in the same class. Far be it, that he who governeth the whole word with equity, should not himself use
26 equity. And Jehovah said to him, If I find fifty good men in the city of Sodom, for their sake I will pardon

27 the whole place. And Abraham speaking further, said, I act boldly who speak to my Lord, when yet I am but

28 dust and ashes; but if of the fifty good men there shall peradventure be lacking five, wilt thou overturn the whole city for the sake of five? I will not overturn it, said he, if I shall find forty-five
29 there. What, again said Abraham, if there be forty? I will also abstain for the

30 sake of forty. I pray, Lord, said Abraham, take it not ill if I go on to ask; What if there be thirty? I will not do it, said he, if I

cording to this word, to slay the just with the wicked, that so the just shall be as the wicked; far be it from thee. Shall the judge of the whole earth not do judgment?
26 And Jehovah said, If I find in Sodom fifty just men in the midst of the city, I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, when I am but dust and ashes.

28 Perchance there shall lack five of the fifty just: wilt thou destroy all the city for the sake of five? And he said: I will not destroy it if I find there forty and five.

29 And he spake unto him yet again, and said, Perchance there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said, Let not Adonai[4] be enkindled that I should speak; perchance there shall thirty be found there. He said, I will not do it if I shall find thirty there.

[4] *Adonai* (my Lord). Schmidius, here and in verses 31 and 32, introduces this word without translation, but in verse 27 he translates it *Dominus* (Lord); Swedenborg, however, notes in his comment that the word is *Adonai* (n. 215 *fin.*).

31 shall find thirty there. And Abraham said, Surely I am bold who s p e a k with my Lord. W h a t if there be t w e n t y? And he said, Even for the sake of twenty,
32 I will not cut it off. And Abraham said, This last time will I ask thee, Lord, if I be n o t troublesome to thee: What if there be ten? Even for the sake of ten I will not overturn it, he said.

31 And he said, Behold now, I have taken upon me to speak to Adonai; Perchance there shall be twenty found there. And he said, I will not destroy it for twenty's sake.
32 And he said, Let not Adonai be enkindled that I speak this once only: Perchance ten shall be found there. And he said: I will not destroy it for ten's sake.

213. In the writings of the Old Testament, are nothing but types which follow each other in a continual series and refer themselves to their effigies; it is these effigies which ultimately stand forth. For the universe, or all that which follows on in the universe, is nothing but a mediation, or a succession of mediate ends to the ultimate end, that is, to the end of ends. This latter is the effigy itself which all else like types regards. Nay, it is also clear that these types, like images in the shade which come to view with the rising of light, also represented in themselves their own effigies, and this in a living way.

214. As also was said above, this end of ends which the intermediate ends regard, or this effigy which the types represent in a continuous series, is the Messiah himself, about to come, both when the universal world is to be saved and when it is to be judged. Consequently it is both his comings that are everywhere regarded and represented in the types of the Old Testament.

215. But here, where the subject is the overturning of Sodom, Gomorrah and Zeboim, it is the last coming of the Messiah, the coming for judgment or for the judging of the universal world, that is effigied, and indeed, the fact that he will come down from heaven to explore whether the world is so far consumed or desolated, as is reported, that is to say, whether it is destroyed. This consumption or desolation pertains to the spiritual life; consequently it is spiritual death which then follows. Concerning this, the Scrip-

ture speaks as follows: *I see there are great complaints,* said Jehovah, *concerning the many shameless deeds of the Sodomites. Therefore I have decreed to go down thither and explore whether or not they are wholly profligate, according to the complaints that have come to me;* or, as the other interpreter has it, *Therefore I will go down and see whether they have made a consummation according to the cry against it which is come unto me; and if not, I will know* (vs. 20, 21). Moreover, it is said in the Scripture of the New Testament and also foresignified in the present passage, that for the sake of knowing these things, the Messiah descended to the lower regions. But Abraham, reflecting in himself that Jehovah could not but overturn Sodom if he should look thither and go, that is to say, if he should judge it now; and being inspired by the Messiah, drew near as though turning back. For the text reads: *When the men had departed thence, and were setting forth to go to Sodom, Abraham, who was still standing before Jehovah,* as though wishing not to let him go, *drew near* (vs. 22). And having pity on the mortals who were led to this by the devil, and being at the same time enkindled with a certain anger, he boldly spoke forth as follows: *Wilt thou also consume him that is just with him that is wicked? Perchance there are fifty just men in the midst of the city; wilt thou also consume, and not spare the place for the fifty just that are in the midst thereof? Far be it from thee to do according to this word, to slay the just with the wicked, that so the just shall be as the wicked; far be it from thee. Shall the judge of the whole earth not do judgment* (vs. 23–25).* But Abraham, noting that in uttering these words, he had been carried away by zeal, as though by anger, reproached himself for his boldness and humbly asked pardon: *Abraham, speaking further said, I act boldly who speak to my Lord, when yet I am but dust and ashes* (vs. 27); and he said the same thing again: *I pray Lord, said Abraham, take it not ill if I go on to ask* (vs. 30); and still again: *And Abraham said, Surely, I am bold who speak with my Lord* (vs. 31). Then, his humility being increased according to the clemency shown him—as is the case with the spiritual man, though not so with the natural man who is humbled according to the degree of his punishment—Abraham further

* Here the following words are crossed off in the MS: " Thus it is apparent that the speech is plainly concerning Him who will be the Judge of the whole earth, and concerning the judgment which is effigied in the overthrow of Sodom."

said: *This last time will I ask thee, Lord, if I be not troublesome to thee;* or, as the other interpreter has it, *Let not Adonai be enkindled that I speak this once only* (vs. 32). That it was the Messiah, the Savior of the world, who as he takes away sins so also he pardons them—that it was he who here spoke with Abraham, is clearly evident from the fact that Abraham always called him Adonai or his God and Lord (see vs. 27, 30, 31, 32). And that he will be the judge of the whole world, is evident from the words: *Far be it from thee,* said Abraham. *Shall the judge of the whole earth not do judgment?* (vs. 25).

216. It is clear therefore that it was the Messiah who, for Abraham's sake, spared Lot and his house. The Scripture reads: " And so it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt " (chap. 19^{29}). It is clear also that it was the Messiah who promised that if the city were so consumed and desolated that of that multitude there were left only ten who were living or good, yet he would not overthrow or destroy it: *And the Lord* or ADONAI *said, Not even for the sake of ten* (vs. 32). Since Sodom was a type of the judgment to be made upon the universal world at the end of times, therefore from these words it may also be evident what will be the ratio or proportion of the good as compared with the multitude of the wicked before the land will be consumed or desolated, and thus will perish.

§ 24

GENESIS XIX

Castellio	*Schmidius*
217. 1* And when he had made an end of speaking with Abraham, Jehovah departed. Abraham returned to the place which he had left; and	1†And Jehovah w e n t away when he had made an end of speaking u n t o Abraham; and Abraham returned unto his own place. Meanwhile

* Castellio combines the last verse of chapter 18 with the first of chapter 19. Schmidius, and also the English Bible, follows the Hebrew division.

† In the Hebrew and Schmidius, the first part of this verse constitutes verse 33 of chapter 18; but in Castellio, whose numeration is followed by Swedenborg, this verse is carried over to chapter 19 where it is combined with verse 1.

the two angels came to Sodom about the time of evening. Lot was then sitting in the gate of Sodom, and seeing them [he went to meet them], and after saluting them with his face bowed to
2 the ground, he addressed them by the title Lords, and asked them to turn aside to him for that night, to wash their feet, and to proceed on the remainder of their journey the next day. When they refused and said they would pass the night in the
3 street, he urged them the more to turn aside to him; and leading them home he gave them a supper of bread

4 baked without leaven. After food had been taken, they were not yet gone to their couch, when the Sodomites, young and old, and indeed the whole people to a man,

5 laid siege to the house. And calling Lot by name, they cried, Where are those men who came unto thee for this night? Lead them forth unto us that we may know
6 them. And Lot, going to them outside the house, and shutting the gate after him,

the two angels came to Sodom in the evening when Lot sat in the gate of Sodom. And Lot saw them, and he rose up to meet them; and he bowed himself to the ground.

2 And he said, Behold now, my lords, turn in, I pray, unto the house of your servant, and tarry the night, and wash your feet, and in the morning, arise, and go your way. And they said, Nay, but we will pass the night in the street.

3 But he pressed upon them greatly; therefore they turned in unto him and entered into his house; and he made them a feast and did bake unleavened cakes, and they did eat.

4 They had not yet gone to their couch, when the men of the city, the men of Sodom compassed the house round about from the young man even to the old, all the people from every quarter.

5 And they called unto Lot and said unto him, Where are the men who came in unto thee this night? Bring them out unto us that we may know them.

6 And Lot went out unto them before the gate, and he shut the door after him.

7 said, I pray you, brethren, be not desirous of commit-
8 ting crime. I have two daughters which have no knowledge of a man; I would rather lead them unto you for your lust, than that ye should purpose a thing more grievous against these men, who for this reason have committed themselves to the protection of my roof.
9 Then, commanding Lot to retire a space, they answered: Surely, it is not to be borne that it should be said that one who has come as a sojourner should prescribe to the others what they shall do. At the same time they threatened more grievous things to him than to his guests; and with a great rush against the man, they drew near to break down the
10 gate. But the guests, drawing Lot to them by their

11 hands, shut the gate, and upon those who were before the doors, from the least of them to the greatest, they cast such great blindness, that they endeavored in vain to find the gate.

7 And he said, I pray you, my brethren, commit not evil.
8 Behold [now] I have two daughters which have not known a man. Let me, I pray you, bring them out unto you and do ye to them as is good in your eyes; only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Come hither. They said further, Does one come to sojourn and then make judgment in judging? Now will we deal worse with thee than with them. And they pressed sore upon the man Lot, and drew near to break down the door.

10 But the men stretched forth their hand and pulled Lot into the house to them, and closed the door.

11 And the men who were at the gate of the house, they smote with blindness, from the least of them even to the greatest, and they wearied to find the door.

218. The overthrow of the cities of Sodom, Gomorrah, and Zeboim is not only a type and representation of the last judgment,

but is also a little effigy thereof. For the Messiah himself, the Judge of the whole world (chap. 18^{25}) came down from heaven and first spoke with Abraham his elect; after which he proceeded to Sodom. So likewise, when he shall come for the judgment of all lands, he will speak with the descendants of Abraham, or with the elect, among both Jews and gentiles, concerning the consummation and vastation; besides many other things which will follow exactly according to this image.

219. The Messiah will indeed command that the judgment be instituted, but he will do this by means of his angels. For we read: *And Jehovah went away when he had made an end of speaking unto Abraham. Meanwhile the two angels came to Sodom in the evening* (vs. 1). These angels first bring it about that the upright, or elect, shall be sitting ready in the gate; that they shall rise up and, meeting them, shall humbly submit themselves; as did Lot here, who *sat in the gate of Sodom. And Lot saw them, and he rose up to meet them; and he bowed himself to the ground* (vs. 1). But the elect or upright will invite to their home the ministers or legates of the Great Judge, saluting them in his name; as did Lot here, who said, *Behold now my lords, turn in, I pray, unto the house of your servant, and tarry the night* (vs. 2). And, unwilling though these legates be, they will still further urge them to turn aside to them; as did Lot here, who exactly like Abraham (chap. 18^{3-5}), offered to them the washing of the feet; and who prepared a feast which, for reasons spoken of above (n. 200), consisted especially of bread or cakes without leaven. *Turn in, I pray*, said Lot, *unto the house of your servant, and tarry the night, and wash your feet; and in the morning, arise, and go your way. And they said, Nay, but we will pass the night in the street. But he pressed upon them greatly. Therefore they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened cakes, and they did eat* (vs. 2, 3). For these men seemed to be strangers, and whoever receives strangers and the poor with hospitality, receives the Messiah himself. That they might now explore and find out how great was the consummation, that is, how great the number of the lost (see above chap. 18^{21} [n. 215]), the devil was loosed from his bonds, that he might drive his crew whithersoever he desired. Wherefore he pressed them to the intending of ultimate deeds of

wickedness, which in the Sacred Scripture are everywhere called whoredoms or harlotry,[5] and adulteries. So now, they all came streaming from the whole city to the house of Lot: *The men of the city, the men of Sodom, compassed the house round about, from the young man even to the old, all the people from every quarter* (vs. 4). Thus there was left not even one, still less ten, who would revere the Messiah and his heralds. Therefore not only did they expostulate with Lot that he should deliver them into their hands—*And they called unto Lot and said unto him, Where are the men who came in unto thee this night? Bring them out unto us, that we may know them* (vs. 5)—but Lot also, exposing himself to danger from this insane crew, *went out* [*unto them*] *before the gate, and he shut the door after him* (vs. 6). He then admonished them saying, *I pray you, my brethren, commit not evil* (vs. 7). Moreover he offered his own daughters, and invoked the law of hospitality, saying, *Behold I have two daughters which have not known a man. Let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; for therefore came they under the shadow of my roof* (vs. 8). But all this was in vain; for in addition to the reproaches which they cast upon Lot, they also threatened him, and set out to break down the door of his house: *And they said, Come hither. They said further, Does one come to sojourn and then make judgment in judging? Now will we deal worse with thee than with them. And they pressed sore upon the man Lot, and drew near to break down the door* (vs. 9). Seeing the cursing and the wickedness of these inhabitants, the angel-heralds of the Messiah rescued Lot from the hands of these criminals. *They stretched forth their hand and pulled Lot into the house to them, and closed the door* (vs. 10). And then upon all those men they cast such great blindness that they knew not even the door to the house. At the end of time, when the Messiah, about to judge the world, shall send forth his angels to explore the wickedness of the human race, it will be altogether the same as in the present case, when, in a multitude so great as that of Sodom, there were not even ten who were upright and elect; and perhaps, in the whole world, still fewer, in proportion, will be found. Then all of them, from the

[5] *Meretricia seu meretricatus.*

least to the greatest, will be smitten with such blindness or such shades of ignorance that they will search in vain for the way to heaven, or the door to the house where is the Messiah; and more especially those who were standing at the very gate of the house; exactly as in the present case: *And the men who were at the gate of the house, they smote with blindness, from the least of them even to the greatest, and they wearied to find the door* (vs. 11).

§ 25

[Genesis XIX]

Castellio	*Schmidius*
220. 12 Then they admonished Lot, that if he had also any son-in-law there, or children, he should bring them out from thence together with all	12 Then the men said unto Lot, Hast thou here any besides? son-in-law or thy sons or thy daughters, or whatsoever thou h a s t in the city? Bring them out from this place.
13 that he had in the city; for they were now about to destroy that place, being sent for this very purpose by Jehovah who was displeased because of the complaints of	13 For we are about to destroy this place, because the cry against them is waxen great before Jehovah, and Jehovah hath sent us to destroy it.
14 such g r e a t crimes. And Lot, going forth, called together his sons-in-law who had married his daughters, and exhorted them that they should depart f r o m that place; for that Jehovah was about to overthrow the city. But they thought him to be	14 Lot therefore went out and spake unto his sons-in-law which were about to take his daughters, and said, Arise, get ye out of this place, for Jehovah is about to destroy the city. But, in the eyes of his sons-in-law, he was as one that mocked.
15 jesting. And at the rise of dawn the angels urged Lot to bring out his wife and his two daughters who were with	15 And when the dawn arose, the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are

him, lest they suffer for the
16 fault of the city. And when he hesitated, the men took him by the hand, and also his consort and daughters, because Jehovah had spared him; and they brought him forth outside the city, and
17 paused. And when he had been brought forth, he said to him, Beware, if thou lovest thy safety, look not backwards, neither stay in this whole plain, but flee to the mountain lest thou perish.
18 And Lot said to them, I pray
19 Lord, relax this for me, since of thy kindness thou hast bound me with benefits to preserve me safely; I would surely not be able to reach the mountain, but being seized with weariness, would
20 breathe my last. There is here nearby a small town suitable for refuge; let me be allowed to betake myself thither, and thus to procure my safety. It is surely a
21 very small town. And he said to him, In this also will

found, lest thou be consumed because of the iniquity of the city.
16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, because of the mercy of Jehovah toward him; and they brought him forth, and left him without, in front of the city.
17 And when they had brought them without, he said, Escape for thy soul; look not behind thee, nor stay thou in all the plain; escape to the mountain, lest thou be consumed.
18 But Lot said unto them, O, not so, Adonai.
19 Behold, now, thy servant hath found grace in thine eyes, and thou hast magnified thy mercy which thou hast wrought with me, in making my soul to live; but now I could not escape to the mountain lest evil cleave to me and I die.
20 Behold, now, this city is near to flee unto, and it is a little one. Let me, I pray, escape thither—is it not a little one? and my soul shall live.
21 And he said unto him, Behold I have accepted thy

I indulge thee, and will not face concerning this thing also, that I will not overthrow the city of which thou hast spoken.

22 destroy that town. Hasten to betake thyself thither; for I cannot well do anything until thou be come thither. For this reason the town was called Sigor.

22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore he called the name of the city Zoar.[6]

221. What will precede the last judgment in all lands is here further represented; to wit, that the kinsmen of those who are justified will be forewarned concerning it, as Lot, who was a blood-relation to Abraham, was here forewarned, and by him his relations who are here called sons-in-law, etc. *Then the men said unto Lot, Hast thou here any besides? son-in-law or thy sons or thy daughters, or whatsoever thou hast in the city? Bring them out from this place* (vs. 12). They are also to be instructed as to what they shall say to their kinsmen, namely, that after the exploring of the depravity of those who have suffered themselves to be seduced into such shameful deeds by the devil when set loose from his bonds, it is decreed by Jehovah that this world will be destroyed by the agency of angels: *For we are about to destroy this place*, they said, *because the cry against them is waxen great before Jehovah, and Jehovah hath sent us to destroy it. Lot therefore went out, and spake unto his sons-in-law which were about to take his daughters, and said, Arise, get ye out of this place, for Jehovah is about to destroy the city* (vs. 13, 14). But when they heard that the overthrow of the city or its last judgment was now at hand, they laughed at it as a jest or fable; for we read, that *in the eyes of his sons-in-law he was as one that mocked*, or, *they thought him to be jesting* (vs. 14). Furthermore, there is a description of what happened to Lot, namely, that the angels not only exhorted him and his daughters to go out but also took hold of their hands and compelled them: *And when the dawn arose, the angels hastened Lot, saying, [Arise,] take thy wife and thy two daughters which are found, lest thou be consumed because of the iniquity of the city. And while he lingered,*

[6] A Hebrew word meaning *littleness*.

the men laid hold upon his hand and upon the hand of his wife and upon the hand of his two daughters, because of the mercy of Jehovah toward him; and they brought him forth and left him without in front of the city (vs. 15, 16). About the time of dawn, when the angels were departing or had returned to the city, the Messiah, who before had talked with Abraham, now talked also with Lot; for it is one who commands him not to look back toward the city, that is to say, not to be stirred up with the desire of carrying away his goods from his house—this being what is signified by *looking backwards;* and not to stay in all the plain, that is, not to set his mind on such things; but to betake himself to the mountain, that is, to elevate his mind toward things superior, lest holding it in things inferior or worldly he also be consumed with those who were about to perish. Hence the words: *When they had brought them without, he said,* that is, the Messiah said, who was now speaking to Lot, *Escape for thy soul,* that is, rescue thy life from death; *look not behind thee, nor stay thou in all the plain; escape to the mountain, lest thou be consumed* (vs. 17). Although there were here three, as when they appeared before Abraham, nevertheless Lot speaks with one: *Lot said unto them, O, not so, Adonai* (vs. 18); and, like Abraham, he called himself His servant, and gave Him humble thanks in these words: *Behold, now, thy servant hath found grace in thine eyes, and thou hast magnified thy mercy which thou hast wrought with me in making my soul to live* (vs. 19). And because, in this his anguish, he could not elevate his mind toward things superior, that is, toward heaven, as was right that he should have done; or, what signifies the same thing, could not betake himself to the mountain; he begged that he might be allowed to hold his mind more lowly, that is, toward the earth, and that he might take no evil therefrom, and might not die; or, what is the same thing, that he might be allowed to betake himself to a little city near by: *But now,* said Lot, *I could not escape to the mountain, lest evil cleave to me and I die. Behold now, this city is near to flee unto, and it is a little one. Let me, I pray, escape thither—is it not a little one?* (as was then the condition of his own state); *and my soul shall live* (vs. 19, 20). And though this was not looking up to heaven, nevertheless the Messiah granted it and pardoned him: *And he said unto him, Behold, I have accepted thy face concerning this thing also, that I*

will not overthrow the city of which thou hast spoken (vs. 21); saying, that when He is humbly beseeched, it is of its very self impossible that He, the Savior of the world, could do anything until the one who has made supplication shall be in safety. Wherefore he says: *Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore he called the name of the city Zoar* (vs. 22).

222. Since the overthrow of Sodom, Gomorrah, and Zeboim, is an image or little effigy of the last judgment, being indeed such an image that this description of it contains not the smallest word, or, as the saying is, not one jot, which does not involve the future in the present, therefore it presents a clear view of what will come to pass in the future: I. The Messiah, with his angels, will come in clouds, that is, will come to the earth, to judge the living and the dead, both those who are in the heavens and those who are on earth. II. He will speak with his servant Abraham, that is, with Abraham's descendants, among both Jews and gentiles who are his servants, and this concerning judgment and justice. III. By his angels or ministers he will explore the world. IV. For this end, he will set the devil free from prison in order that he may seduce his crew; and the angels will then turn aside to the kinsmen of Abraham and explore their faith as here they explored Lot. V. When the iniquity of the city has been clearly seen, those mortals will be smitten with such blindness that not even in the remotest degree will they see or find the way to heaven, or the door to the house, that is, to the Messiah, who is the Way, the Door, Heaven, and that Holy House or Edifice itself which they attacked. VI. Nay, like Lot's relations, most of those who are called will hold the statement that the last judgment is at hand, as a matter of derision. VII. Then the angels will exhort Abraham's kinsmen to depart; that is, will exhort those who, being justified by his faith, have received the Messiah into their house, that is, His heralds, strangers, the poor, etc.; nay, when they hesitate, they will draw them away from the threatening conflagration. VIII. And lest they perish with the lost, no opportunity will be left them of returning and taking any of their goods. IX. When they have been thus removed, then will come the desolation; and the devil together with his crew will be cast into the infernal place, that is, into the fire of punishment. Thus all will be done in

exact accordance with every least word in the description of the overthrow of Sodom and Gomorrah.

223. The day of the last judgment also will be evening and morning, like all the other days of creation which are mediary to the last day. For it was evening when the angels arrived at Sodom: "The angels came to Sodom in the evening" (vs. 1). It was night and darkness when the inhabitants besieged the house: "They had not yet gone to their couch, when the men of Sodom compassed the house round about" (vs. 4). But it was morning when the angels brought Lot away and set him outside the city: "When the dawn arose, the angels hastened Lot," etc. (vs. 15). It was day or the rise of the sun when Lot was put in safety: "The sun was risen upon the earth; and Lot came to Zoar" (vs. 23). So the last day, or the great day of judgment, will likewise be evening and morning; evening when human minds are darkened; night and darkness when, like the Sodomites, they are altogether blinded; but morning for those who are led away from the darkness of mortal beings, as Lot was led in the present case; and day, when, after all has been accomplished, the Sun of Wisdom and Justice, never more to set, beatifies and enlightens the happy with his rays.

§ 26

[GENESIS XIX]

Castellio	*Schmidius*
224. 23 And after Lot had entered this town, at the rising of the sun upon the earth,	23 The sun was risen upon the earth, and Lot came to Zoar,
24 Jehovah sent upon Sodom and Gomorrah a rain of sulphur and fire from himself	24 When Jehovah caused it to rain upon Sodom and upon Gomorrah, sulphur and fire from-with Jehovah out of heaven.
25 out of heaven; and completely overthrew those cities, and the whole broad plain, and all the inhabitants of the cities, and the trees of	25 And he overthrew those cities and all the plain, and all the inhabitants of the cities, and the grass of the earth.

26 the land. But Lot's wife, who was following him, looked back, and was turned
27 to a pillar of salt. In the morning, when Abraham arose from the place where he had stood in the sight of
28 Jehovah, looking toward Sodom and Gomorrah and the whole country, he beheld a vapor exhaling from the earth, like the vapor of a
29 limekiln. And it was from remembrance of Abraham that God sent Lot out of the midst of the ruin, when he overthrew the cities of the plain, of which Lot was an inhabitant.

26 But his wife looked back from behind him; therefore she became a pillar of salt.
27 And in the morning, Abraham rose up before the dawn, at the place where he stood before Jehovah.
28 And when he looked toward Sodom and Gomorrah, and upon all the faces of the land of the plain, he saw, and behold, the smoke of the land went up as the smoke of a furnace.
29 And so it came to pass, when God destroyed the cities of the plain, that God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in the which Lot dwelt.

225. The punishment which flows from Divine Justice upon those who rush blindly into crimes and suffer themselves to be led by the devil, not acknowledging and adoring the Messiah, the Savior, as their only Justice—the punishment upon these, I say, is described and represented by sulphur and fire; for as faggot and fire burn limbs, so spiritual punishment torments minds. Hence hell is compared to a lake of fire, an effigy whereof is livingly presented in Sodom and Gomorrah. For when the Sun of Justice arises, and by its rays so affects the eyes of the mind that they wish to flee from the face, that is, from the sight of Jehovah and hide themselves in valleys or behind mountains, then these punishments, or these showers, are said to rain upon that wicked crew. *The sun was risen upon the earth, and Lot came to Zoar, when Jehovah caused it to rain upon Sodom and upon Gomorrah, sulphur and fire from-with Jehovah out of heaven* (vs. 23, 24).

226. This fire of justice gives all things to ruin and desolation, this being the ultimate effect of the consummation spoken of above

[n. 222]. For the curse extends itself, not only to the cities and their inhabitants, but also to the plains of the earth, that is to say, to the sowing and the harvest, or to the grass of the earth, as in the present case (compare chap. $3^{17, 18, 19}$). This is explained here as follows: By a rain of sulphur and fire, Jehovah *overthrew those cities and all the plain, and all the inhabitants of the cities, and the grass of the earth* (vs. 25).

227. Afterwards, in Lot's wife, and later on, and also in what has preceded, in Lot himself, are described and effigied the nations that will remain in all the world. For, after treating of shameful deeds wherein is no faith nor any imputed justice, the chapter now speaks of those who look behind the back; of those, namely, who, although brought into a safe place outside the city, yet in their mind contemplate the goods they have left behind in that city and their landed possessions of every kind, and who long to take these with them, and thus look behind the back. Such persons do not put faith in the words of the Messiah; but when they see the actual effect, they expire, as it were, from an external dread of punishment. This dread, whereby they are exanimated when they see the effect, is here effigied by a pillar of salt; for as nothing grows in the earth without salt, so with them, without fear; and as salt pricks the fibres and excites the taste, so fear acts upon their minds and thoughts. For this and many other reasons, such dread is everywhere in the Sacred Scriptures likened to salt, and the man himself to that pillar into which this woman was turned when she looked back. *But his wife looked back from behind him; therefore she became a pillar of salt* (vs. 26).

228. But by Lot are effigied those nations which cannot bear to lift up their minds to things superior, that is, to heaven, and therefore desire to abide in a more lowly station, thinking however that they have hope, even though they do not give heed to the words of the Messiah. This was the case here with Lot, who had been commanded by the Messiah himself to go up to the mountain (vs. 17); but since he humbly asked that he might be allowed to remain in a town which was near by and which, as is stated twice, was small (vs. 18, 19, 20), therefore this also was graciously granted him (vs. 21, 22). But this was done for the sake of Abraham, that is, of the promise made to Abraham and his descendants; consequently Jeho-

vah did it for the sake of the Messiah who is the Speech and the Word by which and from which is the promise. Hence He would be acting against Himself if he did otherwise. This is declared also by the Messiah himself: "I cannot do anything till thou be come thither" (vs. 22). And because it was done for the sake of those things in Abraham, the text read: *And so it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt* (vs. 29).

229. On the other hand, the state of the blessed is described in Abraham, though here there is merely a mention that he returned to the land of Canaan: "When he had made an end of speaking with Abraham, Jehovah departed. Abraham returned to the place which he had left" (chap. 19[1]). It is also said that about the beginning of dawn, he rose up, and stood in the place where he had seen Jehovah God; for the sun was not yet risen, and he could not see Him with his eyes, as in that great day spoken of in no. 223 at the end: *And in the morning Abraham rose up before the dawn, at the place where he stood before Jehovah* (vs. 27). Hence he saw, not the fires of the punishment, but only the vapors or exhalations going up from the place, that thus he might be brought to a remembrance of the infinite clemency and grace which had been shown him. For the text reads: *And when he looked toward Sodom and Gomorrah, and upon all the faces of the land of the plain, he saw, and behold, the smoke of the land went up as the smoke of a furnace;* or, as the other interpreter has it, *He beheld a vapor exhaling from the earth, like the vapor of a limekiln* (vs. 28). Here also we have the same smoke that was mentioned above (chap. 15[17]).

§ 27

[Genesis XIX]

Castellio	*Schmidius*
230. 30 But Lot, not daring to live in Sigor, [departed therefrom], and dwelt in the mountain with his two daughters, in a certain cave	30 And Lot went up out of Zoar and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a

cave, he and his two daughters.

31 there. And the elder of the daughters arranged with the younger, that, since their father had grown old, and there was not a man left in the land by whom they might be pressed, as demanded by the nature of all mortal be-

31 And the first-born said unto the younger, Our father is grown old, and there is not a man in the land to come in unto us after the manner of all the earth.

32 ings, they should ply their father with wine, and by lying with him, should provide

32 Come, let us make our father drunk with wine, and we will lie with him; and we will make the seed of our father to live.

33 for offspring. Therefore they mixed for him that night a generous portion of wine; and the first-born daughter lay with her father; and he was conscious neither of her lying down nor

33 And they made their father drunk with wine that night; and the first-born went in and lay with her father; and he knew not when she lay down nor when she arose.

34 of her arising. On the morrow the older showed the younger that she had lain with her father on the preceding day; and exhorted her that she also prepare a generous portion of wine for the next night, and lie with him in her turn; that they might provide for offspring

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold I lay yesternight with my father; let us make him drunk with wine this night also; and then go thou in, lie with him; that we may make the seed of our father to live.

35 from their father. And when she had done so; and the same thing had taken place, so that he was conscious neither of her lying

35 And they made their father drunk with wine that night also; and the younger arose and lay with him, and he knew not when she lay down nor when she arose.

36 down nor of her arising, the two daughters of Lot con-
37 ceived of their father. And the elder bare a son, whom she called Moab; from him are sprung the Moabites who
38 still remain. The younger likewise bare a son, on whom she bestowed the name Ben-ammi; from him are born the Ammonites who also continue to this day.

36 And both the daughters of Lot conceived of their father.
37 And the first-born bare a son, and called his name Moab; the same is the father of Moab, even unto this day.
38 And the younger, she also bare a son, and called his name Ben-ammi; the same is the father of the sons of Ammon, unto this day.

231. In Lot, as in a parent, they are represented as sons who trust in their own works, seeking justice therein and thus in themselves. These works are Lot's own daughters who acted the harlot with their parent, having first made him drunk. They are entirely different from those daughters who are the daughters of Abraham; for the latter are justified by faith in the Messiah, who alone is Justice; while the former are justified by faith in themselves only, when yet the figment of their heart is evil from childhood (chap. 8^{21}). Hence it came to pass, as we read, that strife arose between the shepherds of Lot and Abram; and that Lot, being given the choice, chose the plain—very beautiful in appearance—where Sodom lay, and preferred this to the Holy Land; and that when God overthrew the cities of that plain, of which Lot was an inhabitant, He took Lot from the midst of the ruins not for his own sake but in remembrance of Abraham (vs. 29).

232. Lot had been commanded by the Messiah himself not to stop in the plain but to betake himself to the mountain lest he be consumed (vs. 17); and when he humbly asked that he might be allowed to flee to a little town nearby, " He said, In this also will I indulge thee, and will not destroy that town " (vs. 21). Nevertheless Lot did not show faith in his preserver but feared that this little town would also be overthrown. Therefore he betook himself to the mountain; and, lest he should perish even there, he hid in a cave: *And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he*

dwelt in a cave, he and his two daughters (vs. 30). In this Lot did as they are wont to do who trust in their own works and seek justice therein; for it is their own powers in which they confide; and since these are of no account when in sight of Gehenna—just as with Lot here when in sight of the fire and smoke from the neighboring fields —they become terrified; and even though they then betake themselves to a mountain, they nevertheless hide in a cave. For conscience dictates that there is no refuge except in God, who, being alone Justice, is alone salvation; and who is that very Mountain to which we are commanded to betake ourselves.

233. Now since human thoughts are depraved from very infancy, therefore they who confide in their own works make up for themselves causes and produce effects like these causes; for as the root is, such is the tree and from the tree the fruit. Therefore the first-born daughter of Lot, who desired congress, set up the fiction and pretence that her father was growing old in years, and that there were no men left to whom they might be wedded; when yet, in the town of Zoar, which was populated, she must have seen that this was not the case. Therefore, *The first-born* of the daughters *said unto the younger, Our father is grown old, and there is not a man in the land to come in unto us after the manner of all the earth* (vs. 31). That this was a perverse fiction, and that by this ointment which they spread over the eyes of their minds it nevertheless appeared as if it were good, may be evident enough from the persuasion that resulted.

234. The first-born therefore entered into counsel with the younger, as to how she might bring into effect the figment of her heart, that is, the thought which had entered into her mind through the will excited by cupidity. For they who confide in their own powers and justify themselves, persuade themselves that from their own heart, that is to say, from their body and blood, nothing is born but what is true and good. Hence, the first-born said: *Come, let us make our father drunk with wine, and we will lie with him; and we will make the seed of our father to live* (vs. 32). This also signifies that adulterous offspring which they wished to bring to life by a meretricious love.

[234a.]* 225. What was said was also done, *And they made their*

* See note to no. 187a.

father drunk with wine that night; and the first-born went in and lay with her father; and he knew not when she lay down nor when she arose (vs. 33). This also involves the meaning that the daughters had likewise persuaded their father in this matter, so that, like a drunken man, he not only permitted it as seeming to be true and good in his own eyes but also was unaware that it had been brought into his mind and hence carried into effect; for thus impotent of mind do they become, who favor their own works and suffer themselves to be persuaded by these as to what is true and good, as by their own daughters. Therefore in the Scriptures, drunkenness not infrequently signifies infatuations and illegitimate congresses of this kind, the loves of self and confidence in self, and other like deeds of night.

[234b.] 226. In the human mind we have understanding and will; by the understanding is perceived what is true and by the will is known what is good. Figments of the heart are what enter into the understanding, while cupidities are what enter into the will. The latter and the former mutually persuade each other and take counsel together to make the mind drunk; just as the daughters of Lot did here with respect to their father, that thus they might go in unto him and depart from him. Therefore it is said that one of the daughters entered into counsel with the other, or the first-born with the younger (vs. 31); and that afterwards, lest she alone should be to blame, she persuaded the other that she likewise should do the same thing. *And it came to pass on the morrow that the first-born said unto the younger, Behold I lay yesternight with my father; let us make him drunk with wine this night also; and then go thou in, lie with him; that we may make the seed of our father to live* (vs. 34). And because, in those who confide in themselves, one thing conspires with another, as the understanding and will conspire together in the mind; and indeed in such way, that whatever is made up appears to be true and whatever is lusted after appears to be good, therefore these sisters now *made their father drunk with wine that night also; and the younger arose and lay with him; and he knew not when she lay down nor when she arose* (vs. 35). From this a twofold offspring was conceived; for *both the daughters of Lot conceived of their father* (vs. 36); and from the seed it must needs be that in this offspring was depravity, and that to the one

daughter was born Moab and to the other Ben-ammi: *And the first-born bare a son, and called his name Moab; the same is the father of Moab, even unto this day. And the younger she also bare a son and called his name Ben-ammi; the same is the father of the sons of Ammon, unto this day* (vs. 37, 38). Concerning these the prophet speaks as follows: " Moab is broken; her little ones have made a cry to be heard. Flee, and rescue your soul; for they shall be like a solitary tree in the wilderness; for because of thy confidence in thy works and in thy treasures, thou also shalt be taken; [and Chemosh shall go forth into exile], his priests and his princes together. For the spoiler shall come upon every city, and no city shall escape; but the valley shall perish, and the plain be destroyed; for Jehovah hath spoken " (Jer. $48^{4, 6-8}$); and again; " As a wandering bird, as a nest forsaken, so shall be the daughters of Moab. . . . Take counsel, execute judgment, set thy shadow as a night in the midst of noonday; hide the outcasts; expose not the wanderer. Let mine outcasts dwell in thee, O Moab: be thou a covert to them before the spoiler; for the oppressor hath ceased, the wasting is finished; they are consumed; the treader down from out of the land. And the throne is established by mercy, and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening justice " (Isaiah 16^{2-5}*).

§ 28

Genesis XX

Castellio	*Schmidius*
[234c.] 227. 1 Journeying from thence toward the south, Abraham pitched his tent between Cades and Sur, and he sojourned at Gerar.	1 And Abraham journeyed from thence to the land of the south, and dwelt between Kadesh and Shur, and sojourned in Gerar.
2 And since he there declared that Sarah was his sister in-	2 And Abraham said of Sarah his wife: She is my sis-

* In the MS the reference is Isaiah 16^{11-14}. This follows the numbering of the earlier edition of Schmidius, who puts the last five verses of Isaiah 14 as Isaiah 15, and the nine verses of Isaiah 15 as the commencement of Isaiah 16 —and this because the " burden of Moab " introduced in chapter 15 is equally the subject of chapter 16. The Authorized Version follows the arrangement in the Hebrew Bible, which is followed also in our translation.

stead of his wife, Abimelech the king of the Gerarites, took steps to get her for
3 himself. But God met him in a dream by night with these words: Know thou that death shall come to thee because of the woman that thou hast taken, who indeed has a husband.
4 Then Abimelech, who had not touched her, said, Lord wilt thou slay the guiltless

5 also? Since he himself said to me that she was his sister, and she that he was her brother, I have done this thing with a sincere mind

6 and unsoiled hands. And God said to him in the dream: I also know that thou hast done this with a sincere mind; and therefore have I withheld thee from entering into this wicked deed against me, and did not suffer that thou shouldst have any affair with her.
7 But now give back the woman to her husband, who is a prophet; that with his intercession thou mayest secure safety; for unless thou givest her back, know that both thou and all thine

8 shall die. In the morning

ter. Therefore Abimelech king of Gerar, sent and took Sarah.
3 And God came to Abimelech in a dream of the night, and said unto him: Behold, thou shalt die because of the woman that thou hast taken; for she is married to a husband.
4 But Abimelech had not come near unto her; therefore he said: Lord wilt thou slay a just nation also?
5 Said he not unto me, She is my sister? and said not she herself, He is my brother? In the simplicity of my heart and the purity of my hands, have I done this.
6 And God said unto him in the dream, Yea, I know that thou didst this in the simplicity of thy heart; therefore also I withheld thee from sinning before me; therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; and he, being a prophet, shall pray for thee, and thou shalt live; and if thou restore her not, know that dying, thou shalt die, thou and all that are thine.
8 Therefore in the morning

Abimelech arose, and calling all his people, laid the whole matter before them; and a great fear seized them be-

9 cause of this thing. Then, calling Abraham, he addressed him thus: What hast thou done unto us? or what have I done against thee, that thou bringest such great hurt upon me and upon my kingdom? Surely thou hast dealt with me against every obliga-
10 tion. What was in thy mind when thou didst this

11 thing? And Abraham said to him, I feared lest, in case there were no religion in this place, I should be slain because of my wife;

12 and, truly she is my sister by my father, though not by my mother, but to me she has been a consort.

13 And when God drew me away from my paternal home, I begged of her as a mark of kindness that into whatsoever place we might come, she would say that I

Abimelech arose before the dawn, and called all his servants, and spake all these words in their ears; and the men were sore afraid.

9 Then Abimelech called Abraham and said unto him: What hast thou done unto us? or, in what have I sinned against thee, that thou hast brought on me and on my kingdom so grievous a sin? Thou hast done deeds unto us that ought not to be done.

10 And Abimelech said further unto Abraham: What sawest thou that thou hast done this word?

11 And Abraham said: Because I said, Surely the fear of God is not in this place; therefore they will slay me for the sake of my wife.

12 Moreover, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

[13 And it came to pass, when Elohim caused me to depart from the house of my father, that I said unto her, This be thy mercy which thou shalt shew unto me; at every place whither we

[14 was her brother.[7] Then Abimelech gave unto Abraham cattle and oxen and menservants and maidservants, and he gave him back

[15 Sarah his wife, and said: My borders lie open before thee; thou mayest dwell wheresoever it shall seem

[16 good to thee. Then, addressing Sarah, he said: I have given thy brother a thousand pieces of silver; this canst thou use among all men, both thine own people and the stranger, as a d e f e n c e of thy shame.

[17 And, at the intercession of A b r a h a m, God healed Abimelech and his wife and maidservants, and restored them the power of bearing.

[18 For, because of S a r a h, Abraham's consort, he had sealed up all the wombs of the house of Abimelech.]

shall come, say of me, He is my brother.

[14 Then Abimelech took flock and herd, and menservants and maidservants, and gave them unto Abraham; and he also restored him Sarah his wife.

[15 And Abimelech said, Behold, my land is before thee; dwell where it is good in thine eyes.

[16 And unto Sarah he said, Behold I have given unto thy b r o t h e r a thousand pieces of silver; behold this shall be unto thee a covering of the eyes together with everything that is with t h e e; a n d all things.[8] Thus she was vindicated.

[17 And Abraham prayed unto God; and God healed Abimelech and his wife and his maidservants; and t h e y bore children;

[18 For, closing, Jehovah had closed every womb of the house of Abimelech, because of Sarah, Abraham's wife.]

[234d.] 231. Two churches, to wit, the Jewish and the Christian, are represented here—the Jewish being represented in Abraham and the Christian in Sarah his wife and at the same time his sister.

[7] Here, without quite finishing the verse from Castellio, Swedenborg, having reached the bottom of his page, omits further copying. The opposite page, however, is left blank except for the note "For what follows, see the Bibles."

[8] Schmidius explains these words as meaning: And all else that he had said to Abraham.

Thus these churches are conjoined like a wife to her husband; and they are distinct like a sister and a brother—but a sister and brother who are wedded. So likewise with the two covenants, that is, the covenant of the one church and that of the other. Abraham, however, had acquired the sign of the covenants by circumcision, but not as yet Sarah, for she was to acquire it by childbirth. Therefore Abraham could still pretend that Sarah was his sister, although she was his wife.

[234e.] 232. It is said first that Abraham journeyed to the land where Abimelech was king; that is to say, that he journeyed from Canaan, where he was staying, to Palestine, which likewise was promised to Abraham's posterity; consequently to a nation with which he afterwards made a covenant (chap. 21^{32}). It is this covenanted nation that is meant by the king of the nation which wished to carry off Sarah, now the pretended sister of Abraham. This nation dwelt near the south: *Abraham journeyed from thence to the land of the south, and dwelt between Kadesh and Shur, and sojourned in Gerar* (vs. 1). Since by Abimelech is signified that nation whose land was the southern continuation of Canaan—now the native soil of the Jews, as it was of their parent; by Sarah, the church of that nation which was so close by and contiguous; and by Abraham, the Jewish church; it can be seen why Abraham said to his wife that she was his sister, and why, as a consequence, Abimelech took steps to get her for congress with himself: *And Abraham said of Sarah his wife, She is my sister. Therefore Abimelech, king of Gerar, sent and took Sarah* (vs. 2).

[234f.] 233. It was promised to Abraham that in his seed all the nations of the earth would be blessed; and the same promise was made also to his sons Isaac and Jacob, and moreover to David. In these promises was included the promise—and this was clearly revealed to the parents themselves—that from them would be born that Seed of the woman from whom the promised blessing was to go forth to the whole world, that is, both to the Jews and also to the gentiles, who are here represented by Abimelech, as king of the inhabitants of Palestine. Therefore it is now said to Abimelech that he would die, because he had taken the woman who yet was Abraham's wife: *And God came to Abimelech in a dream of the night, and said unto him, Behold thou shalt die because of the woman that thou hast taken; for she is married to a husband* (vs. 3).

Moreover because, as stated above [n. 222], in each least expression of the Divine Word is contained a whole series of contingencies, even to the end of the world, so here also, there lies concealed a mystical meaning, namely, that the nation which was to be blessed, and which is here represented by Abimelech the king, could not take Sarah as a consort and found a church separate from that which she represented, because the latter was conjoined to the old church, as Sarah to Abraham.

[234g.] 234. Abimelech advanced two reasons why he should hold himself guiltless. One was that he had not yet touched her: *But Abimelech had not come near unto her; therefore he said, Lord, wilt thou slay a just nation also?* (vs. 4). With regard to this, Abimelech did not know that in the seed of Abraham had been promised the blessing of the whole world, and that for this reason it was forbidden by God himself to touch her. He supposed, therefore, that in taking her he would be innocent and just. That this is the meaning is indicated by the very words of the text. But the mystical thing involved in these words, is that the gentiles could not enter into the congregation of the old church, and still less could found a new church separate from the old, until the advent of the Messiah into the world, who would gather up those gentiles scattered through the world. He it was who would take them and thus found a new church. Moreover, this was afterwards presented representatively in types, not only in the two tables on which were inscribed the law and the justice of the law, but also in many other types, of which we shall speak below.[9] This then was the reason why Abimelech did not approach Sarah—and because it was prohibited by God, he could not do so; and why therefore, he declared himself to be just, or took refuge in the Divine Justice lest he be slain.

235. The second reason [advanced by Abimelech] was because he

[9] The words " many other types," etc., are substituted for the following which is crossed off by the author: (but also in) " the animals which were forbidden to approach Mount Zion when the Law was brought there [Ex. 19[13]]; and moreover, [in the fact] that these nations were forbidden to enter the temple built in Jerusalem [Ezek. 44[9]] besides other types, of which we shall speak below." We may note that Swedenborg more than once writes *Zion* for *Sinai* (see *Schmidius' Marginalia* pp. 387, 395); perhaps to intimate that Sinai was as Mount Zion to the Israelites before they entered the Land; or, it may be by error. See n. 19, 753, etc.; see also n. 453 *fin.*

had heard from both of them, Abraham and Sarah, that she was a sister and not a wife; for Abimelech continued: *Said he not unto me, She is my sister? and said not she herself, He is my brother? In the simplicity of my heart and the purity of my hands, have I done this* (vs. 5). The first point had regard to the fact that the thing had not been accomplished; the second was Abimelech's ignorance that she was married to Abraham. The latter, he called *the simplicity of his heart*, and the former, *the purity of his hands*. The mystical meaning lying concealed in these words is, that Abraham could still pretend that his wife Sarah was his sister because she had not yet acquired the sign of the covenant but was to acquire it by childbirth. Therefore, in her as wife is represented the congregation of both churches, the old and the new; but in her as sister is represented their separation. Thus in Abraham, separated from his wife, is now represented the old church, and in Sarah, separated from her husband, the new church which is called also the church of the gentiles; for the gentiles were to be admitted, not by Abraham but by the Messiah, who is called the Seed of woman, not the seed of man. It was the former and not the latter who was to trample on the head of the serpent (chap. 3^{15}). Since Abimelech was ignorant of this, *God said unto him in the dream, Yea, I know that thou didst this in the simplicity of thy heart; therefore also I withheld thee from sinning before me; therefore suffered I thee not to touch her* (vs. 6).

236. But in order that the covenants might be united, as in themselves they were united, Abimelech was ordered to restore Abraham his wife: *Now therefore*, said God, *restore the man his wife* (vs. 7). And because he knew this, since he had spoken with the Messiah himself, he it was who, testifying to his ignorance or the simplicity of his heart, would pour out prayers for his fault; as expressed in the words of the text: *And he, being a prophet, shall pray for thee* (vs. 7). Otherwise, since he had dared to separate covenants so closely conjoined, the king would have perished by death, together with all over whom he reigned; like a head with its whole body: *And if thou restore her not, know that dying thou shalt die, thou and all that are thine* (vs. 7 *fin.*); that is to say, all those who were now effigied in him. Therefore he called his people together, and [set before] them the divine sentence that had been laid upon himself and upon

them if he did not restore Abraham his companion, who was joined to him by so close a covenant; and it is here said that the people were sore afraid: *Therefore in the morning Abimelech arose before the dawn and called all his servants, and spake all these words in their ears; and the men were sore afraid* (vs. 8). The same thing also will come to pass at the end of the ages, with those who shall dare to separate these churches [joined together] in a twofold covenant.

237. Abimelech imputes this thing to Abraham, namely, the fact that he had made a dissension, as it were, between him and his wife and had thereby brought so grievous a sin upon himself and his house: *Then Abimelech called Abraham and said unto him, What hast thou done unto us? or in what have I sinned against thee, that thou hast brought on me and on my kingdom so grievous a sin? Thou hast done deeds unto us that ought not to be done* (vs. 9). If now for Abimelech we substitute the gentiles, and for Abraham the old church, the resultant sense will be that the former complained that the latter, that is, the Jews who constituted the old church, had separated themselves from that church which yet was his wife; and that he had concealed truths under types [1] when yet he well knew what these signified. For we read: *And Abimelech said further unto Abraham, What sawest thou that thou has done this word?* (vs. 10). In ancient times, prophets were called Seers, and things, which comprehended in themselves many things, were called a Word.

238. Abraham, although knowing that Jehovah God would be a defence to him as He had promised (chap. 15[1]), nevertheless feared that he would be slain if he did not act according to the agreement spoken of in verse 13 [of the present chapter]. In the present verse, however, the words are: *And Abraham said, Because I said, Surely the fear of God is not in this place; therefore they will slay me for the sake of my wife* (vs. 11); or, what comes to the same thing, that he feared for his posterity, that the gentiles would come into its congregation and that the church, which was to be constituted of his descendants, would thus be destroyed; he well knowing that the time would come when a new church would succeed the old and the latter be extinguished like a type and shade at the coming of the effigy and light. This is what Abraham feared; and also

[1] Here follow the words, crossed off by the author: "And light under shades."

that there would be no fear of the Lord among the gentiles, who were to be received into that covenant and would constitute the new church.

239. Therefore he now confessed the truth: First, that Sarah was both his sister and his wife. *Moreover she is indeed my sister*, he said, *the daughter of my father but not the daughter of my mother; and she became my wife* (vs. 12). He did not, however, disclose the cause of his fear, a cause which lay deeply concealed; to wit, [that Jehovah had said] that Sarah his wife would bear him a son; that he should call his name Isaac; and that God would set up His covenant with this son for an everlasting covenant for his seed after him, according to the words in chapter 17^{19}; and moreover, that Jehovah God had also said that in his seed would be blessed all the nations of the whole world (chaps. 18^{18} and 22^{18}, and frequently in other places). Hence he clearly perceived that the promise made to him was to be extended not only to his own posterity but also to the entire world. He foresaw also that, for the sake of the advent of the Lord, his posterity would found a church, but a church typical and representative of Him and His advent; and that this church would vanish like a shadow at the rising of the sun, and perhaps his descendants also—according to the things that had been foreshown him by signs, such as the smoking blaze and the fiery torch which passed between the pieces of the animals that had been cut into two parts (chap. 15^{17}); moreover, it is said that Abraham in his sleep was then seized with a great terror of darkness (vs. 12). This then was the cause of his fear, lest he be slain. As regards the relationship between the old church and the new, this is in all respects the same as the relationship between Abraham and Sarah. The latter was Abraham's sister by his father but not by his mother; thus the two were not born from the same womb. So likewise with the churches, the one of which, that is, the old church, was from the womb of Sarah, Abraham's wife, and of her daughters who had admitted a man; but the other from the womb of the virgin, and hence from the seed of woman, that is to say, from the Messiah, and not from the seed of man, that is to say, of Abraham. Thus these two did not come from a like womb. In the present case, therefore, Sarah as a sister now represented the new church, while Abraham represented the old. But although the one is a sister of the other,

yet the two are conjoined together like a sister taken to wife by a brother. For everything that was typical in the old church was, as it were, a veil whereby a sister is covered but which is removed when she is wedded to her brother.

240. SECOND: Abraham confessed that in order to bring this about he had long before had an agreement with his wife, according to his own words: *And it came to pass, when Elohim caused me to depart from the house of my father, that I said unto her, This be thy mercy which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother* (vs. 13). This was the compact or covenant entered into between them whensoever they should sojourn among nations of which, for the reason spoken of above (n. 238), he had fear.

241. That the nations would be gracious to the Jews in order that they might acquire their good will when the new church, or church of the gentiles, and the old church, or church of the Jews, are again to unite into a single church, is signified by Abimelech's ample gifts when he restored Abraham his wife: *Then Abimelech took flock and herd, and menservants and maidservants, and gave them unto Abraham; and he also restored him Sarah his wife* (vs. 14). It is also signified by his offering him his land, Palestine, that he might dwell wheresoever he chose; thus also this land, that is to say, Palestine, was associated with the Holy Land where Jerusalem was situated: *And Abimelech said, Behold, my land is before thee; dwell where it is good in thine eyes* (vs. 15).

242. From the words of the subsequent text it is still more clearly evident that Sarah had been uncovered by Abimelech and was veiled over when she departed from him and was restored to Abraham; just as is the case with the present day church of the gentiles, wherein those things are revealed which, in the church of the Jews, had been concealed: *And unto Sarah, he said, Behold I have given unto thy brother a thousand pieces of silver; behold this shall be unto thee a covering of the eyes, together with everything that is with thee; and all things. Thus she was vindicated* (vs. 16); for it is added that not only she, but also everything that was with her, and all things; which words still further confirm the signification of which we have been speaking.

243. Therefore Abraham, as commanded by God, prayed for

Abimelech; and thus all things were restored to their pristine state: *And Abraham prayed unto God; and God healed Abimelech and his wife and his maidservants, and they bore children* (vs. 17); but as to this, see above, verse 17 and the following verse.

244. That all these things signify the state of the two churches may be sufficiently evident from the last utterances of this [part of the] Word: *For, closing, Jehovah had closed every womb of the house of Abimelech, because of Sarah, Abraham's wife* (vs. 18). For it had been promised Abraham that Sarah would bear a son, in whom, being the seed of Abraham, would be blessed all the inhabitants of the earth; consequently, that from her womb would go forth that posterity in which would be born the Blessed of Jehovah, who would gather the nations into the church. Therefore lest this should take place from some seed other than Abraham's, all the wombs of the house of Abimelech were closed. Moreover, in order that these churches might yet be united, a covenant was struck not long afterwards between Abraham and Abimelech (chap. 21). The same thing also happened with Isaac in the land of Abimelech, where his wife Rebecca likewise called herself his sister and concealed the fact that she was his wife (chap. 26[7]).

§ 29

Genesis XXI

Castellio	*Schmidius*
245. 1 And Jehovah was with Sarah as he had foretold; and he fulfilled his promises	1 And Jehovah visited Sarah, as he had said; and Jehovah did unto Sarah as he had spoken.
2 to her; so that, at the time promised her by God, she bare a son, conceived of Abraham, now an old man;	2 For Sarah conceived and bare Abraham a son in the time of his old age; at the set time of which God had spoken.
3 and Abraham called his name	3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.
4 Isaac; and he circumcised him on the eighth day from	4 And Abraham circumcised Isaac his son, being a son of

his birth, as ordered by God

5 —he himself being a hundred years old when Isaac his son was born unto him.

6 And Sarah uttered these words, God hath made me to laugh; whosoever shall hear of this will laugh at me.

7 Who would ever have said to Abraham, Sarah will give suck to children? and yet I have borne (said she) a son

8 of his old age. And when the lad Isaac, now growing up, was weaned, Abraham made a great feast on the day of weaning.

eight days, as God had commanded him.

5 And Abraham was a son of a hundred years when Isaac his son was born unto him.

6 And Sarah said, God hath made laughter for me; whosoever heareth will l a u g h over me.

7 She said further, Who would have said unto Abraham, Sarah will give suck to sons? Yet I have borne a son in the time of his old age.

8 And when the child grew and was weaned, Abraham made a great feast on the day that Isaac was weaned.

246. In every man there is a spiritual and a natural. The former constitutes his superior things and his heaven; the latter his inferior things and his world. According to the order instituted by Jehovah God, things heavenly or superior are to rule over things worldly or inferior; consequently the spiritual over the natural. Both are found in every man, and yet he is a spiritual man who has command over the natural, and he a natural man who does not suffer himself to be commanded by the spiritual.

247. But man is not ruled by himself, being merely a potency which is called passive or a force which is called dead. In order that this potency or force may live or be excited into life and the functions of life, it must be excited by potencies and forces which are called active, and these, by means of continual mediations, by life itself which belongs to Jehovah God alone, in whom we live, move, and have our being. From this it may be evident what man is a spiritual man, what a natural, and what is the nature of each. The former, or spiritual man, is he who is led by God himself, that is, by veriest Life, by means of heavenly spirits and angels; but the

latter or natural man is he who is led by the devil, that is by veriest spiritual death, by means of infra-heavenly genii.

248. To Abraham were born two sons, Ishmael by Hagar the bondwoman, and Isaac by his wife Sarah, the former being a natural man, the latter a spiritual. As concerns the latter or Isaac, it was said to Abraham by Jehovah, " Returning, I will return unto thee, according to the present time, and lo, Sarah thy wife shall have a son " (chap. $18^{10, 14}$). When now Sarah had borne the son of the promise and thus, by childbirth, had acquired the sign of the covenant and so had become more closely conjoined to Abraham; that is to say, when he and she had become a one as it were; then Jehovah, or the Only-begotten of God (cf. n. 197), returned, and, as we read, returned to Sarah and performed what he had promised: *And Jehovah visited Sarah, as he had said; and Jehovah did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son in the time of his old age; at the set time of which God had spoken* (vs. 1, 2). Because of Sarah's laughter at the time when she had not yet conceived and when she had no faith in the words of the Messiah (chap. $18^{11–15}$), this son was called Jischak [2] or Isaac: *And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac* (vs. 3). He was circumcised on the eighth day after birth, as prescribed, which day corresponds to the first day of the new creation (see above chap. 17^{12} [n. 193]): *And Abraham circumcised Isaac his son, being a son of eight days, as God had commanded him* (vs. 4).

249. In order to make it plain to Abraham and his descendants that men are indebted to Jehovah God for everything, and that nothing must be attributed to oneself and one's own powers; in a word, that we are passive potencies and dead forces which live from God alone and, when we are spiritual, are led into all the actions of life; in order, I say, that this fact might rest deeply enrooted in the minds of the first parents, and especially in that of Sarah who had laughed when she contemplated her own old age and that of her husband (chap. 18^{12}); therefore that son who had been continually present before their eyes and their minds was called Isaac. Moreover the reason why he was so called is again taken up, and this in the present series: *But Abraham was a son of a hundred years when*

[2] Jischak is a transliteration of the Hebrew name, which means *he will laugh.*

Isaac his son was born unto him. And Sarah said, God hath made laughter for me; whosoever heareth will laugh over me. She said further, Who would have said unto Abraham, Sarah will give suck to sons? Yet I have borne a son in the time of his old age (vs. 5–7). When therefore Sarah, in the old age in which she was, ceased from suckling her infant, that is, from being his maternal nurse—of which suckling she herself now spoke—Abraham is said to have made a great feast in order to celebrate the day: *And when the child grew and was weaned, Abraham made a great feast on the day that Isaac was weaned* (vs. 8). Thus Sarah's laughter, in which, as stated above [n. 208 *fin.*], was contempt and doubt, was turned to gladness, in which was veneration and faith.

250. Since therefore Isaac was the spiritual man, and was that infant from whom would be born the society which would constitute the new man, or the man of the new creation, and would represent in itself the future universal spiritual society as a single man; therefore it can be evident what is involved in the fact that on this day Abraham made so great a feast. For societies are just like men regarded individually or in themselves, since they likewise consist of two parts; that is to say, it is spiritual societies and natural societies that coalesce together into a single body; and for this reason society is called a great body. Consequently, these societies also have their ages, in the same way as the individual man—for the likeness exists in every respect; to wit, the uterine age, the infantile, the childish, the adolescent age or age of young manhood, the adult age or age of manhood, and then the last or old age which is the sixth. Of the first or uterine age, which was represented by Noah in the ark, we have already spoken [n. 107, 108]. The second or infantile age began after Noah came out of the ark, or after birth as it were, and continued up to Isaac and indeed up to his weaning which is now before us. At the dawn of this day, the evening was followed by the morning, just as in each of the days of the first creation. As a memorial and representation of this great day, which was the second day of the new creation, it is said that Abraham set up a *great* feast. For in each least word of the Divine Word there lie concealed in the present, infinite things which are yet to be and which are effigied in the things that exist at the time. Moreover, just as things future lie concealed in things present, so also things universal in things singular. For the universal is, in the most dis-

tinct way, the complex of all singulars. If we may use a comparison, their relation is not unlike that of rays of light; each ray, even the least, contains in itself the complete effigy of that object—whether it be a human form or a grove of trees or an entire countryside—which a great number of rays simultaneously carry forward and present to the sight of the human eye. So every single word delivered by the mouth of Jehovah God is a like ray, as it were, containing a universal series of things, only the least part whereof comes to the sight of our eye, that is to say, to the understanding of the human mind. So now in the words before us which treat of the great feast whereby Abraham celebrated the day of the weaning of Isaac, his infant son. Therefore the evening and the morning has now become the second day of the new creation.

§ 30

[Genesis XXI]

Castellio

251. 9 When Sarah perceived that the son of Hagar the Egyptian, whom she had borne of Abraham, mocked
10 her son Isaac, she said to Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not come into the inheritance
11 with my son Isaac. And this being extremely displeasing to Abraham because
12 of his son, God thus admonished him, Grieve not at the lot of the lad and of thy bondwoman, but comply with Sarah in all this matter; for offspring shall be named af-

Schmidius

9 And Sarah saw the son of Hagar the Egyptian which she had borne unto Abraham, mocking.
10 Wherefore she said unto Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not receive the inheritance with my son, with Isaac.
11 And the word was very grievous in the eyes of Abraham, because of his son.
12 And God said unto Abraham, Let it not be grievous in thine eyes because of the lad and because of thy bondwoman; in all that Sarah shall say unto thee, comply

13 ter thee from Isaac. And yet I will increase the bondwoman's son also into a nation, because he is thine
14 offspring. And Abraham arose in the morning, and gave unto Hagar bread and a pitcher of water, and placed them upon the shoulders of her child, and sent her forth; and when she had come to the deserts of Bersaba, and was wandering
15 there; the water in the pitcher being spent, she threw the
16 child under a bush; and withdrew herself, that she might not see him die. And when she was removed from him a bowshot, sitting over against him, she began to ut-
17 ter lamentations. And when the voice of the lad was heard by God, an angel of God addressed Hagar out of heaven, and said, What thinkest thou Hagar? be of good cheer, for God hath heard the voice of the lad in the place wherein he is.
18 Arise, take the lad in thy hand and lift him up; for

with her; for in Isaac shall seed be called unto thee.

13 Nevertheless of the son of the bondwoman also will I make a nation, because he is thy seed.
14 And in the morning Abraham arose before the dawn, and took bread and a pitcher of water, and gave unto Hagar and put on her shoulder; and the lad; and he sent her away. And she departed and wandered in the wilderness of Beer-sheba.
15 And when the water from the pitcher was spent, she cast the child under one of the bushes.
16 And she went and sat her down over against him, going off to some distance, as it were, a bowshot; for she said, Let me not see the death of the child. Therefore she sat over against him, and lifted up her voice and wept.
17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad in the place where he is.
18 Arise, lift up the lad and hold him in thine hand; for

from him I will make a great
19 nation. Then, her eyes being divinely opened, she discerned a well of water and drew near to it; and filling her pitcher with water, she
20 gave the lad to drink. By the favor of God this lad grew up; and passing his life in the woods, he became
21 an archer, but he dwelt in the solitude of Paran, and his mother gave him a wife out of Egypt.

I will make him a great nation.
19 And at the same time God opened her eyes and she saw a fountain of water; and she went and filled the pitcher with water and gave the lad to drink.
20 And God was with the lad and he grew; and he dwelt in the wilderness and was an archer.
21 And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

252. In Isaac, as said above [n. 248], is effigied the nature of the spiritual man, both as he is in himself and as a society composed of such men. In Ishmael is now effigied the nature of the natural man, and this also as he is, both in himself and in a society consisting of many such men. The same thing that is set forth effigied in Isaac the son is also set forth in Sarah his mother; and the same that is set forth in Ishmael is also set forth in Hagar the Egyptian. As to Hagar and Ishmael, see chapter 16, verses 1–14, n. 187d.

253. The nature of the natural man in himself and in society, as opposed to the spiritual man, to wit, that he laughs at the latter or mocks him, is set forth in Ishmael as opposed to Isaac; for we read: *And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking* (vs. 9). For Sarah and her son here represent the spiritual man, while Hagar and Ishmael both represent the natural man; for he was an Egyptian, since she had been an Egyptian woman.

254. Furthermore, both in fact and in type, that dissension is here portrayed which is wont to exist between the spiritual man and the natural, both in one's self and in society; and which is such that the former endeavors to cast the latter forth from himself or from his house, with the intent that he shall not claim for himself

any right to the inheritance. For it is cupidities rising up from the body through the blood, and from the world through the senses, and entering the human mind, that affect the natural man and make him such. These are what the spiritual man endeavors to expel from himself or from his house, as already stated; for to the spiritual or internal man is given jurisdiction over every nature of the body and over its affections, which must be put completely under yoke, and thus cast out, as it were, in order that he who is the heir may alone possess and dispense the wealth of the kingdom, that is, of his body: *Wherefore she said unto Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not receive the inheritance with my son, with Isaac* (vs. 10).

255. But Abraham, who was the father of them both, Ishmael and Isaac, could not but grieve at the fate of his son. The case is like that of a father of the family in his own house, or of a king in his kingdom, where both the spiritual man and the natural live together in society; among whom nevertheless he dispenses justice, though in such way that the former is the master and the latter the servant. Therefore, because of these reasons, which are called reasons of self, this casting of his son from his house was, at first sight, very displeasing to Abraham. And so we read: *And the word was very grievous in the eyes of Abraham, because of his son* (vs. 11). But while this was giving Abraham displeasure, God, from grace, made clear to him what he should do, namely, as we read: *And God said unto Abraham, Let it not be grievous in thine eyes because of the lad and because of thy bondwoman; in all that Sarah shall say unto thee comply with her; for in Isaac shall seed be called unto thee* (vs. 12).

256. And because in every society the number of those who are in service is greater than the number of those who command; that is, there are more servants than freemen; it had been previously promised to Abraham that Ishmael would become a great nation (chap. 17^{20}), and here also that he would become a nation because he was Abraham's son: *Nevertheless, of the son of the bondwoman also will I make a nation, because he is thy seed* (vs. 13). Of the posterity of Isaac also it is said that in number it would equal the dust of the earth and the stars of the heavens [chaps. 13^{16}, 15^{5}]. But among so numerous an offspring, they alone would be called the

descendants of Abraham who, like him their parent, should be justified by faith; for this promise was made because of the justice of faith. All the others were to be numbered among the gentiles, as will be seen fully confirmed elsewhere.[2]

258. As formerly it had been displeasing to Abraham to be asked by Sarah his wife to cast his son Ishmael out of his house, together with his mother Hagar, so now on the contrary it was entirely pleasing to him, since he had been ordered by God to comply with his wife; for he had such faith that, delaying not at all, he rose up early in the morning; for we read: *And in the morning Abraham arose before the dawn* (vs. 14). And since he was highly indignant that the bondwoman's son, a servant by nature, should mock Isaac, who by nature was a master, well perceiving that this was contrary to the order instituted by Jehovah God, therefore he sent them away from his house into exile, as being unworthy, and this without mercy; and he gave them no more bread and water than they could carry on their shoulders: *And he took bread and a pitcher of water, and gave unto Hagar, and put on her shoulder; and the lad; and he sent her away* (vs. 14). By bread is meant all food, and by water all drink, whereby the blood is nourished, or that inferior part of the body which constitutes nature proper, or the natural man; it is a higher food and drink that nourish the spiritual man. Thus they carried with them the insignia and symbols, as it were, of their own station. They were also led away into the wilderness, by which is signified the state of their life, of which we shall speak presently: *And Hagar departed and wandered in the wilderness of Beer-sheba* (vs. 14).

259. Here the natural man is described such as he is when that part of him which is called the natural or external man, together with its cupidities and allurements, is cast into exile, or put under yoke; for he comes into despair, with lamentation and bewailing. Here, as elsewhere in the Bible, water signifies the Spirit of God which recreates minds; and that state in which Hagar cast the lad, her offspring, into the shade or under a tree represents the state of indignation of such men when they have no faith. Therefore we read: *When the water from the pitcher was spent, she cast the child under one of the bushes* (vs. 15). The fact that she looked at the

[2] Paragraph n. 257 is practically word for word the same as the preceding paragraph, except that after the words " should be justified by faith " is added " in this Messiah."

lad, sitting opposite him, signifies their reflection upon the state in which they are when these things come before them; for they are then wont to look upon themselves, as it were, and so to cast off hope; thus they think of death, which yet they fear; and so they pour out complaints and tears, just as did Hagar, who *went and sat her down over against him, going off to some distance, as it were a bowshot; for she said, Let me not see the death of the child. Therefore she sat over against him, and lifted up her voice and wept* (vs. 16). When natural men are placed in a temptation of this or a similar kind, then, of the divine mercy and grace, light from heaven shines upon them, as it were, and they clearly hear God speaking with them; as in the present case: *And God heard the voice of the lad; and the angel of God called to Hagar out of heaven* (vs. 17). And he questions the weeper and also gives consolation in these words: *What aileth thee Hagar? fear not; for God hath heard the voice of the lad in the place,* that is, in the state, *where he is* (vs. 17). Moreover he commands her to lift herself and the lad up, and to have faith in the promise made to Abraham his father, that he would grow into a great nation, as stated above (chap. 17^{20}). For it is said, *Arise, lift up the lad and hold him in thine hand; for I will make him a great nation* (vs. 18). At the same time he also shows her the fountain from which she may draw that spiritual water, namely, the Divine Word, wherein are living consolations: *And at the same time God opened her eyes,* that is, He turned her mind, *and she saw a fountain of water* (vs. 19); and when she had drawn from this fountain she was restored: *And she went and filled the pitcher with water and gave the lad to drink* (vs. 19). Thus God was with the lad by reason of the promise made to Abraham, and, in Abraham, to both gentiles and Jews, that is to say, to men both natural and spiritual: *And God was with the lad, and he grew* (vs. 20). But since he was born a serving man, and it was foreseen that he would lead a natural life, he is said to have dwelt in the wilderness, as all those do who are captured by the love of self and the world; for they see themselves alone, and have regard only to themselves. Though living in society, they yet live, as it were, outside society, or in a wilderness; for they perpetually disjoin themselves from their companions instead of joining with them—just as previously foretold concerning them, in Ishmael: "He will

be a wild ass among men, his hand against all, and the hands of all against him; yet he shall dwell in the presence of all his brethren" [chap. 16^{12}]. For the same reason it is also said here that *he dwelt in the wilderness* (vs. 20), and indeed among wild beasts, or gentiles like to himself, whom he would attack like a hunter or bowman and continually persecute: *And he was an archer* (vs. 20). Since he was a man of this kind, he also obtained for wife a woman of the same kind, that is, an Egyptian; and in the Divine Word by that nation also is meant the natural man: *And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt* (vs. 21).

§ 31

[GENESIS XXI]

Castellio	*Schmidius*
260. 22 During this period Abimelech, together with Phichol the leader of his host, approached Abraham with the following words: Since God is indeed with	22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest;
23 thee in all thy affairs, swear unto me by God in this presence, that thou wilt bring no hurt upon me nor upon my children or descendants; and on the other hand, that the kindness which I have shown toward thee thou also wilt shew toward me and the land which received thee as a so-	23 Now therefore swear unto me here by God, if thou shalt deceive me, or my son, or my son's son; according to the kindness that I have done unto thee, thou shalt do unto me, and unto the land wherein thou hast sojourned.
24 journer. And Abraham, after agreeing to the oath,	24 And Abraham said, I will swear.
25 expostulated with him concerning a well of water which his servants had oc-	25 But Abraham reproved Abimelech because of a well of waters which Abimelech's servants had seized.
26 cupied by force. And Abimelech said, I know not	26 And Abimelech said, I wot not who hath done this thing,

who has done this thing; thou gavest me no tidings concerning it, nor have I heard of it until this day.

27 Then Abraham took sheep and oxen, and delivered them over to Abimelech, and so they struck a covenant be-

28 tween them. And when Abraham set seven ewe lambs

29 by themselves, Abimelech said, Wherefore hast thou set these seven ewe lambs

30 apart? And he said to him, That by these seven ewe lambs received from my hand, thou mayest be a witness unto me, that this well

31 was sunk by me. And for this reason that place was called Bersaba, because they two sware an oath there.

32 When therefore the covenant had been struck at Bersaba, Abimelech and Phichol set out to return to the Pales-

33 tinians. But Abraham sowed a grove at Bersaba, and there he called on the name of Jehovah the im-

34 mortal God. And he dwelt long among the Palestinians.

neither didst thou tell me; therefore heard I not of it until this day.

27 And Abraham took flock and herd and gave them unto Abimelech, and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock [by themselves].

29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For that from my hand thou shalt take the seven ewe lambs; that it may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba, because there they sware, both of them.

32 And after they had made the covenant in Beer-sheba, Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Palestinians.[8]

33 And he planted a grove in Beer-sheba, and called there on the name of Jehovah, the God of eternity.

34 And Abraham sojourned in the land of the Palestinians [8] many days.

[8] Schmidius has *Philistaeorum;* but Swedenborg changes this to *Palaestinorum,* thus following Castellio. There is no difference in the meaning, how-

261. That in Abimelech, king of the men of Palestine, were represented all the nations of the world who would be blessed in the seed of Abraham, was confirmed above (chap. 20, [n. 234]); and that the representation is the same in the present case will be clearly evident from the covenant which Abraham struck with him.

262. When Abimelech perceived that Jehovah God was with Abraham, he feared lest his kingdom should go to the descendants of Abraham as their possession; for the two countries, Canaan and Palestine, were coterminous. Therefore, in company with the leader of his army, he went to Abraham: *And it came to pass at that time, that Abimelech and Phichol, the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest* (vs. 22). Here, although Abimelech seems to have been solicitous solely for his posterity, or for his son and his son's son, that is, for his kingdom or land, yet, from all that has preceded and from what follows, it is perspicuously clear that under the type of the inhabitants of Palestine are meant all the gentiles in the whole world which were to be blessed in the seed of Abraham and which would come to the holy city Jerusalem. For things universal are comprehended in every single thing that pertains to the Divine Word; and things future in all things present; for it is God who speaks. This being the case, it is evident why Abimelech sought Abraham with so many gifts (see above, chap. 20[14]), and why he now said: *Now therefore swear unto me here by God, if thou shalt deceive me, or my son, or my son's son; according to the kindness that I have done unto thee, thou shalt do unto me, and unto the land wherein thou hast sojourned* (vs. 23); and why Abraham gave his promise: *And Abraham said, I will swear* (vs. 24). Abraham did indeed first complain of the injury brought upon him by Abimelech's servants, in that they had stolen his fountain of waters; but since the main subject treated of here is the gentiles and their blessing in the seed of Abraham, this contingent event must needs involve spiritual things, and thus here, as elsewhere in the sacred page, by the fountain of waters must be understood the gift of the Holy Spirit, which the gentiles would take away from his posterity. For whatever proceeds from the divine mouth, holds deep within it that which is spiritual. Therefore we read: *But Abraham reproved Abimelech be-*

ever, since, in the Bible, Palestine (P'lesheth) means the land of the Philistines (P'lishtim).

cause of a well of waters which Abimelech's servants had seized (vs. 25). But since this matter had been concealed from Abimelech, the king of the gentiles, he answered as follows: *And Abimelech said, I wot not who hath done this thing, neither didst thou tell me; therefore heard I not of it until this day* (vs. 26). And Abraham, being divinely led, gave Abimelech a flock of sheep and a herd, that is, oxen, by which also, here as elsewhere, are signified the gentiles; and he struck a covenant with him:[4] *And Abraham took flock and herd and gave them unto Abimelech, and both of them made a covenant* (vs. 27). And since Abraham well knew what this act involved, namely, the drawing of the gentiles to the promise made to him and his posterity, therefore he set apart seven ewe lambs, by which were signified the same number of the days or ages of the new creation, that is to say, of the new man who is to be regenerated by the Messiah, the Lamb of God, by the help of the Holy Spirit: *And Abraham set seven ewe lambs of the flock [by themselves]* (vs. 28). and since Abimelech did not know what these lambs signified, *he said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?* (vs. 28). And Abraham answered him that Abimelech should take them as a witness that this fountain, or this spiritual gift (see above at verse 25), belonged to him and his posterity by promise: *And he said, For that from my hand thou shalt take the seven ewe lambs, that it may be a witness unto me, that I have digged this well* (vs. 30). To this place therefore was given the name Beer-sheba—the fountain of seven, to wit, of the seven ewe lambs of the oath: *Wherefore he called that place Beer-sheba, because there they sware, both of them* (vs. 31). When these things had been accomplished by divine decree, King Abimelech and the leader of his army went back to Palestine: *And after they had made the covenant in Beer-sheba, Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Palestinians*[5] (vs. 32). When this also was done, Abraham is said to have planted a grove in Beer-sheba, the place of the seven ewe lambs, and to have called upon Jehovah God: *And he planted a grove in Beer-sheba, and called there on the name of Jehovah the God of eternity* (vs. 33). He did not do this merely because of the single fountain which he had claimed, nor because of the covenant

[4] [By the author:] Concerning this, see n. 1237.

[5] That is, the Philistines, see n. 260, verse 32 and *note*.

made with the people of that region; for to his seed had been promised the whole land, not only Palestine, but also " from the river of Egypt unto the great river, the river Euphrates " (chap. 15^{18}); but he did it because he had now become the parent of all those in every land, among both Jews and gentiles, who are to be justified by faith in the Messiah. Therefore, in remembrance of the covenant, which was an eternal covenant, he now called upon the name of Jehovah, the God of eternity; and dwelt as a parent among his children; or: *He sojourned in the land of the Palestinians many days* (vs. 34).

§ 32

GENESIS XXII

Castellio	*Schmidius*
263. 1 When these things had thus been accomplished, God tempted Abraham in the following manner: Abraham, said he; and he answered	1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold me.
2 him, What is it? Take, said he, thine only son I s a a c whom thou dearly lovest, and, journeying to the land of Moriah, t h e r e sacrifice him to me on a mountain	2 And he said, Take now thy son Isaac, [thine only-begotten] whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
3 which I will show thee. In the morning Abraham rose up, and, putting a pack saddle on his ass, and taking two of his servants and Isaac his son, he clave the wood for the sacrifice, and set out to the place of which God had	3 And in the morning Abraham rose up [before the dawn] and saddled his ass, and took two of his lads with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went into the place of which God had told him.
4 told him. On the third day, discerning the place in the	4 On the third day, Abraham lifted up his eyes and saw the place afar off.

5 distance, he ordered his servants to wait there with the ass, while he and the lad went for the purpose of worshipping, after which they would again return to them.
6 Then, placing the sacrificial wood upon Isaac his son, he himself took fire and a knife; and so they went, both of

7 them together. And Isaac said to Abraham, My father; and he answered, What wilt thou, my son? And he said, Here indeed is fire and wood, but where is the lamb that is

8 to be sacrificed? And Abraham said, My son, God will provide himself a lamb for the sacrifice. And so they continued to journey to-
9 gether. When they were come to the place designated to him by God, Abraham erected there an altar, and having laid the wood in order, constrained Isaac his son, and placed him upon the
10 wood on the altar; he then put his hand to the knife to

11 sacrifice his son. But the angel of Jehovah, calling him from heaven, said, Abra-

5 And Abraham said to his lads: Rest ye here with the ass, and I and the child will go yonder; and when we have worshipped we will come again to you.
6 And Abraham took the wood of the burnt offering and laid it upon Isaac his son; and in his hand he took fire and a knife. And while they were going both of them together,

7 Isaac spake unto Abraham his father, and said, My father; and he said, Behold me, my son. And he said, Behold, the fire and the wood; but where is the animal for the burnt offering?

8 And Abraham answered, My son, God will see for himself an animal for a burnt offering; and so they went both of them together.
9 And when they came to the place of which God had told him, Abraham built there an altar, and laid the wood in order; and he bound Isaac his son, and laid him on the altar upon the wood.
10 And Abraham put forth his hand, and was taking the knife to slay his son,

11 When the angel of Jehovah called unto him out of heaven and said, Abraham, Abra-

ham, A b r a h a m; and he
12 answered, What is it? Do not put thy hand on the lad, he said, nor commit anything against him; for thy piety has now been well searched out by me, since for my sake thou held not back even thy son, and he thine
13 only one. Then Abraham lifting up his eyes, saw nearby a ram caught by his horns in a thicket; and he drew near and seized him, and sacrificed him instead of
14 his son. And he named that place Jovarea, from Jehovah who seeth; at this day also, the mountain is called from Jehovah who seeth.

ham; [and he said,] Behold me.
12 And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only one, from me.
13 And when Abraham lifted up his eyes and looked, behold, behind him a ram, caught in a thick bush by his horns. Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
14 Therefore Abraham called the name of that place, Jehovah will see; whence it is said at this day, In the mount of Jehovah, it shall be seen.

264. That all the types of the Old Testament look solely to the Messiah as their veriest effigy is so clear that it cannot even be called into doubt. But one reason why natural men do not see this effigy in its types is the shade which still remains interposed before their eyes. If this shade is removed only a little, it will at least be apparent, that here, the Messiah is clearly effigied in Isaac.

265. The temptations which the Messiah was to undergo are here prefigured to the life in the temptation of Abraham. Temptation is an absolutely necessary requisite for the acquiring of justice; for what man is called just unless he is first explored as to whether he be just? But between Abraham's temptation and the temptations of the Messiah, there is the same difference as between the human and the Divine; a difference which, in itself, is yet so minute as to be none at all; for there is no ratio between the finite and the

infinite. It must be God [who is meant] and not a man; but God after he has assumed a human nature which could undergo such temptations; otherwise divine justice could never be fulfilled. This stands forth prefigured in Abraham as follows: *And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold me* (vs. 1). As to what *behold me* signifies, see verse 11 below [n. 268].

266. What then could ever stand out more clearly prefigured than that which is here prefigured in Isaac? namely, that the Messiah, the only-begotten Son of God, the one only Love of Jehovah his Parent, was to be the victim for the universal world that all might be justified by faith in him; for Abraham was ordered to sacrifice his only-begotten son, his one only love, on one of the mountains, as the Messiah also would be sacrificed in Jerusalem: *And he said, Take now thy son Isaac* [*thine only-begotten*] *whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains, which I will tell thee of* (vs. 2); or what could stand out more clearly than that which is likewise prefigured in the fact that Abraham saddled an ass and took with him two lads or young men with whom was Isaac? It was Abraham who sustained this death, by reason of the grief of his mind; for he was one with his son, being his other self. Therefore we read that it was he who prepared the wood of the sacrifice and departed to the place of death prescribed by the command: *And in the morning Abraham rose up* [*before the dawn*] *and saddled his ass, and took two of his lads with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went into the place of which God had told him* (vs. 3). We read also that he saw that mountain which he was to ascend, and indeed saw it afar off, and this on the third day: *On the third day, Abraham lifted up his eyes, and saw the place afar off* (vs. 4); and moreover that the Messiah, when that mountain and thus death came before his sight, then underwent the last temptations and verimost death itself; and that he spoke to his young men, that is, to his disciples, exactly as Abraham here speaks to his lads: *Then Abraham said to his lads, Rest ye here with the ass, and I and the child*—Abraham, being now a parent was one with his son, the one being in the other and the other in the one, the two being thus most fully conjoined by love—*will go yonder; and when we*

have worshipped, we will come again to you (vs. 5). Nay, what makes a still clearer effigy is the fact that the son himself carried the sacrificial wood, just as did the Messiah who, as God, freely offered himself a victim, or, who was sent by his parent to be an expiatory victim for the guilt of the human race: *And Abraham took the wood of the burnt offering and laid it upon Isaac his son; and in his hand he took fire and a knife. And while they were going, both of them together* (vs. 6). That the Messiah also prayed that the punishment of death might pass away from him but that his Father's will should be done, is here effigied in Isaac's question to his parent: *Isaac spake unto Abraham his father, and said, My father; and he said, Behold me, my son. And he said, Behold, the fire and the wood, but where is the animal for the burnt offering?* (vs. 7). And the answer to the prayer is effigied in Abraham's answer: *And Abraham answered, My son, God will see for himself an animal for a burnt offering; and so they went, both of them together* (vs. 8). What is here represented is that he was one in two or the father in the son; see above, verse 5.

267. Abraham performed this sacrifice exactly according to the rite afterwards prescribed by Moses, namely, on an altar and in the manner in which victims were sacrificed. That these acts, one and all, were types formed after this effigy, that is, after the Messiah who was to be the Victim, is so evident that it cannot even come into question. This rite or type is thus described: *And when they came to the place of which God had told him, Abraham built there an altar, and laid the wood in order; and he bound Isaac his son, and laid him on the altar upon the wood* (vs. 9). It was Abraham who bore this death in his spirit or mind, but his son who was to suffer it. So also it was the Divine Nature in the Messiah which bore that death, but the human nature which suffered it; but, because of spiritual griefs, the latter, like Isaac in the present case, was unaware, as it were, of that death—as is wont to be the case with all who undergo the last temptations. Thus in Abraham were represented sometimes two, sometimes one—but, as it were, two in the one—exactly after the image of things heavenly; as is frequently the case in the Divine Word.

268. The actual effect is now described in Abraham's endeavor; for in endeavor are contained all the essentials which are in the

effect itself, effect being uninterrupted endeavor just as action is uninterrupted will. This effect in endeavor, or action in will, is set forth as follows: *And Abraham put forth his hand, and was taking the knife to slay his son* (vs. 10). But since this sacrifice was merely a type after the effigy, therefore Abraham's son, Isaac, could not die as a victim; hence there was no expiation; for it was human blood and not the Divine Essence conjoined to the human nature, as in the Messiah, who was both God and man and hence Justice. Therefore the actual deed was forbidden Abraham out of heaven, and this, while he was in the very endeavor and, as it were, in the act: *When the angel of Jehovah called unto him out of heaven and said, Abraham, Abraham;* [*and he said,*] *Behold me* (vs. 11). He said, *Behold me,* that is, regard Him who speaks through the angel; He will be the victim for thy son and for thy seed, in which shall be blessed all the nations of the world. And he added, *Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only one, from me* (vs. 12). Wherefore he substituted in his place a ram which had been caught by his horns; that is, he substituted a sacrifice as prescribed, which was made with a he goat or a lamb; and this as a sign that He and not Isaac was to be sacrificed, and indeed as a type that He also, like this ram, would be caught on the wood [of the cross]. Therefore, *when Abraham lifted up his eyes and looked*—looked more deeply, as it were, and indeed to the Messiah; for he then elevated the intuitions of his mind—*behold, behind him, a ram caught in a thick bush by his horns;*—by which horns are also signified the two woods of the cross—*Abraham went and took the ram and offered him up for a burnt offering in the stead of his son* (vs. 13). And now, that it might rest deeply fixed in the memory of all men that in the only-begotten Son of God, the Lamb of God, the sole Victim for the human race, is set the justice and salvation of all, and that in this sacrifice and in expiatory types Jehovah saw and now sees Him and no other, therefore Abraham called this place from " Jehovah seeing ": *Therefore Abraham called the name of that place Jehovah will see;*—will see from this mountain as from the mountain in Jerusalem, even unto this day—*whence it is said at this day, In the mount of Jehovah it shall be seen* (vs. 14).

§ 33

[GENESIS XXII]

Castellio	*Schmidius*
269. 15 And the angel of Jehovah again addressed Abraham from heaven in these	15 And the angel of Jehovah called unto Abraham out of heaven, the second time,
16 words, I swear by myself, saith Jehovah, because thou hast done thus and hast not held thyself back even from	16 And said, The saying of Jehovah: By myself have I sworn; for because thou hast done this word, and hast not withheld thy son, thine only one,
17 thine only son, I will show favor unto thee, and will increase thy race to the number of the heavenly stars and of the sand on the seashore; and I will bring it to pass that it shall overcome its ene-	17 That in blessing I will bless thee, and in multiplying will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall inherit the gates of his enemies.
18 mies at their gates; so that in thy race all the nations of all lands shall count themselves blessed because thou didst hearken unto my	18 Yea, in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
19 speech. Then Abraham returned to his servants, and proceeding on, they arrived together at Barsaba, and	19 So Abraham returned unto his lads, and they rose up and went together to Beer-sheba; and Abraham dwelt in Beer-sheba.
20 Abraham dwelt there. After these events, it was announced to Abraham that Nahor his brother had had	20 And it came to pass, after these things, that it was told Abraham saying, behold Milcah, even she, hath born sons unto thy brother Nahor.
21 children by Melca, Us the first-born, Bus, Camuel, from whom come the Syri-	21 Huz his first-born, and Buz his brother, and Kemuel the brother [6] of Aram,

[6] So Schmidius; but the Hebrew is *father*.

22 ans, Cased, Haso, Phelda,
23 Jelaph, and Bathuel, who also begat Rebekah. Besides the eight sons sprung
24 from Melca, Nahor begat from his concubine whose name was Ruma, Taba, Gaham, Thaasus and Maâcha.

22 And Kesed, and Hazo, Pildash, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah. These eight did Milcah bear to Nahor Abraham's brother.
24 And he had also a concubine whose name was Reumah; she bare also Tebah, and Gaham, and Thahash, and Maachah.

270. That it might now be clearly indicated to Abraham, and through Abraham to his posterity, that these things and all others signify the Messiah, the angel of Jehovah came to him a second time. The words of the text itself are: *And the angel of Jehovah called unto Abraham out of heaven the second time, and said, The saying of Jehovah: By myself have I sworn; for because thou hast done this word, and hast not withheld thy son, thine only one*—(vs. 15, 16). Here we read, HE SAID, and THE SAYING OF JEHOVAH, by which is meant the angel himself who brought the word of Jehovah to Abraham. This is made clear from what follows; for he said: "Because thou has done this WORD," that is, because thou hast obeyed the WORD which, or the commandments of which, he had brought to Abraham. That the Messiah himself is meant by the Word of Jehovah and by the Speech, has been shown elsewhere [n. 4], and will be shown still further in what follows. Heavenly speech is such that in the sense of the words is involved the person himself who speaks; but in such way that the spiritual man—as, in the present case, Abraham the parent of spiritual men—perceives it differently than the natural man to whom these words are as obscure as the uncertain sights of the nighttime. And because this WORD, or the MESSIAH, is the BLESSED JEHOVAH THE GOD OF SHEM (chap. 9^{26}); and because from Him comes every blessing; therefore Abraham, being explored by his work of justice, that is, by his obedience, and having declared and borne witness to his faith, is now blessed in blessing; and this by the Messiah himself, or by the Word by means of the saying of Jehovah, that is, of the angel, in the following utterances and words: *That in blessing I will bless thee, and in*

multiplying will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore (vs. 17). To these words it is now added, that *thy seed shall inherit the gates of his enemies* (vs. 17). This was in place of what had been promised previously [chap. 17[8]], namely, that the posterity of Abraham would cast out their enemies from the Holy Land, that is, from Canaan, Jerusalem and Mount Zion; and thus would inherit the gates of their enemies. By this is again meant that the Messiah, the Seed of the woman, in which seed Abraham is blessed, will trample on the head of the serpent and will expel the enemy from the holy lands; and, breaking down the gates which that enemy has built up, will admit those who, like Abraham here, are justified by faith, and explored by the works of justice—will admit them as the heirs of His kingdom, being His sons.

271. Not only is Abraham blessed, and in Abraham his posterity, but also, in his seed, the whole world or all the nations of the earth. He had been blessed previously because of his faith, that is, because he had believed the WORD; now he is again blessed because of the same faith after it had been explored, that is, because he had obeyed the SAME WORD; exactly according to the Saying of the Word: *Yea, in thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice* (vs. 18), that is, obeyed the Saying of the Word. On this subject see n. 1410.

272. When these things had been happily concluded, Abraham is said to have returned to his lads and to have risen up and gone to his home which was at Beer-sheba; that is, according to the explanation of the words, at the fountain of the seven (to wit, of the seven ewe lambs) and of the oath. There he dwelt with his household among nations now conjoined to him by covenant: *So Abraham returned unto his lads, and they rose up and went together to Beer-sheba; and Abraham dwelt in Beer-sheba* (vs. 19)—just as we read in the pages of the New Testament, concerning the Messiah, the only-begotten Son of God, who is here effigied in Abraham (as stated above [n. 266]). When the work of justification and salvation was accomplished, He likewise, that is, the Messiah, returned to his lads or disciples and rose up or ascended into the heavens, and thus returned to his home which was at the Fount, by which is signified here as above [n. 262] the gift of the Holy Spirit. Here was

Beer-sheba which, being named from the seven ewe lambs, referred to and represented the seven ages of the new creation or of the new man who is to be regenerated by the Holy Spirit—as also was said above [n. 262]. It is here where dwells the Messiah, from whom, through the Holy Spirit, flows every blessing to the whole world.

273. The verses that follow concern Abraham's kinsmen, and this on account of the generations which thus took their origin, and especially of Rebekah the future consort of Isaac.

§ 34

Genesis XXIII

Castellio	*Schmidius*
274. 1 And Sarah, having fulfilled a hundred and twenty-	1 And the life of Sarah was a hundred years and twenty years and seven years; [the years] of the life of Sarah.
2 seven years, died at Cariath-arba, which is the same as Hebron in Canaan; to this place came Abraham mourn-	2 And when Sarah died in Kirjath-arba in the land of Canaan, Abraham came to mourn for Sarah and to bewail her.
3 ing and bewailing. Afterwards, leaving his dead, he came to the Hettites with the	3 Then Abraham rose up from before his dead, and spake unto the sons of Heth, saying,
4 following words: I am a sojourner and stranger among you; bestow on me the possession of a sepulchre among you, where I may bury my dead, and remove it from my	4 I am a sojourner and stranger with you; give me a possession of a sepulchre with you, that I may bury my dead from before me.
5 sight. To this the Hettites,	5 And the sons of Heth answered Abraham, saying unto him,
6 answering Abraham said, Give heed to us, lord; thou art a divine prince among us, choose of our sepulchres	6 Hear us, my lord, thou art a prince of God in our midst; in the choice of our sepulchres, bury thy dead; none

where thou wilt bury thy dead; none of us will withhold his sepulchre from thee, but that thou mayest bury
7 thy dead therein. And Abraham, when he had risen up and modestly paid honor to the Hettite inhabitants,
8 said, If it is in your heart that I lay my dead in a sepulchre, grant me this also, that ye treat for me with Ephron, the son of Seor;

9 that in your presence he make over to me the double cavern which he hath at the end of his ground, and this for a just sum of silver, for

10 use as a sepulchre. This Ephron the Hettite, who was then present among them, answered Abraham in the hearing of all the Hettites who had come to the court,

11 in these words: Hearken rather unto me, lord; I give thee both the ground and the cavern belonging to the ground, and this in the presence of my fellow countrymen; there mayest thou bury
12 thy dead. And Abraham, after modestly paying honor

of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham rose up and bowed himself to the people of the land, the sons of Heth;
8 And spake with them saying, If it is with your soul that I bury my dead from before me, hear me, and intreat for me with Ephron, the son of Zohar,
9 That he may give me the cave of Machpelah which he hath, which is in the end of his field; for full silver he shall give it me in your midst, for a possession of a sepulchre.
10 And Ephron was sitting in the midst of the sons of Heth; therefore Ephron the Hittite answered Abraham in the ears of the sons of Heth, all that went in through the gate of his city, saying:
11 Nay, my lord, hear me: The field will I give thee; and also the cave that is therein will I give thee; before the eyes of the sons of my people do I give it thee; bury thy dead.
12 And Abraham bowed down himself before the people of the land;

13 to the inhabitants, answered Ephron in their hearing, Nay, hearken thou rather to me. I will give thee money for the ground; receive this of me, and then I will bury

14 my dead there. And Ephron

15 said to him, Give heed, lord; this ground which is in question between me and thee, is worth four hundred shekels of silver, if thou wishest to

16 inter at such cost. Having heard this, Abraham, in the presence of the Hettites, weighed out to Ephron the silver of his appraisal, namely four hundred shekels of the silver of commerce.

17 Thus Ephron's ground with its double cavern and a ground which was opposite Mambra, together with the cavern itself, and all the trees which were round about, in its whole extent,

18 was given up to Abraham for a possession in the presence of all the Hettites who

19 had come to the court. Af-

13 And he spake unto Ephron in the ears of the people of the land, saying, But thou, if thou hearest me, I will give the price of the field; take it of me, then I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hear me, the land is worth four hundred shekels of silver, what is that between me and thee? bury therefore thy dead.

16 And Abraham straightway consented to Ephron; and Abraham weighed out unto Ephron the silver which he had named in the ears of the sons of Heth, four hundred shekels of silver, current with the merchants.

17 Thus the field of Ephron which was in Machpelah which was before Mamre, the field and the cave which was therein, and every wood [7] that was in the field, that was in its border round about, was made sure

18 Unto Abraham for a purchased possession before the eyes of the sons of Heth, as regards all that went in through the gate of his city.

19 Then Abraham buried Sarah

[7] The root meaning of the Hebrew word for tree is *wood,* and this word (*lignum*) is used here by Schmidius whom Swedenborg quotes. *Lignum* is also used by the later Latin writers in the sense of *tree* and also to signify the Cross.

terwards, in that cavern which is opposite Mambra or Hebron, Abraham buried Sarah his consort, in the land
20 of Canaan. By this compact the ground was made sure to him by the Hettites, together with the cavern, for the use of a sepulchre.

his wife in the cave of the field of Machpelah before Mamre; the same is Hebron in the land of Canaan.
20 Thus the field and the cave that is therein was made sure unto Abraham for a possession of a sepulchre fromwith the sons of Heth.

275. Here again, in the life of Abraham, occurs a type in which is represented an effigy, to wit, the burial of his wife and many other particulars mentioned here, each and all of which, as stated above [n. 264, 267] have respect to the Messiah.

276. First is described the age of Sarah, Abraham's wife, who died in her old age, that is to say, when the body with its pleasures and concupiscences, respecting which she herself speaks in chapter $18^{11,12}$, dies of itself. It is provided by Jehovah God that as advance is made into old age, the things which belong to the body shall gradually be extinguished, like flames are extinguished when nourishment is lacking; or, that what is earthly and ultimate, that is to say, is dust and ashes, shall first be removed. And because, as was said, this takes place of itself by reason of age which verges to final old age, therefore here the life of Sarah is first set forth in these words: *And the life of Sarah was a hundred years and twenty years and seven years; [the years] of the life of Sarah* (vs. 1); and it is said that she died, and this in the land of Canaan, and was bewailed by Abraham: *And when Sarah died in Kirjath-arba in the land of Canaan, Abraham came to mourn for Sarah and to bewail her* (vs. 2). Since the land of Canaan is the Holy Land, and since there is Jerusalem where the Messiah both died and was buried and rose from the dead, therefore Abraham wished to die and be buried in no other place, in order that, being roused into life by his Messiah, he might rise again. In other words, just as the Messiah by his death, burial and resurrection would draw all the faithful with him into life, so Abraham the parent of all the faithful, in order that, with the Messiah, he might be also the parent of those that die, are buried and rise again, could acquire for himself a place of burial nowhere else than in the Holy Land or Canaan, where was

Jerusalem. Therefore to his sons, Isaac, Jacob, Joseph, and the others, their being buried there, and, as we read, being gathered to their fathers, was a very sacred matter. Hence the opinion arose among their descendants that their bodies would be transferred thither from their sepulchres, wheresoever the latter might be. That they might remember that they are dust and ashes, and are condemned to eternal death, a sepulchre in the Divine Word is frequently called hell; and death itself, a descent to the dead.[8] For the same reason, mourning was instituted for the dead, and also wailing—as in the text—in which was inmost grief and at the same time a remembrance of infinite grace; a remembrance namely, that they would rise again from the dead or from death, solely by the resurrection of the Messiah. A mourning and wailing of this kind was now instituted by Abraham. Hence we read that Abraham came to mourn for Sarah and to bewail her, that is, to wail over her. Hence, when Abraham was consoled, he is said to have risen from before his dead: *Then Abraham rose up from before his dead* (vs. 3).

277. Afterwards he treated with the inhabitants of the land concerning a place of sepulchre: *And he spake unto the sons of Heth saying* (vs. 3), that is to say, spake concerning a place into which he might cast away among the dead that part of his wife which was dead. Therefore he said: *I am a sojourner and stranger with you; give me a possession of a sepulchre, that I may bury my dead from before me* (vs. 4). Perceiving that Abraham was a divine man, although they did not know that he, the parent of the living and faithful, was also the parent of the dead who would rise again, the Hittites, *the sons of Heth answered Abraham, saying unto him, Hear us, my lord, thou art a prince of God in our midst* (vs. 5, 6). They called him " lord," and " prince of God," as though they knew that Abraham in his whole life represented in a type the Messiah, the Prince of heaven, and that this burial also involved the Divine. Therefore they offered him a choice and selection of a burial place, saying: *In the choice of our sepulchres, bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead* (vs. 6). But Abraham well knew that if he took the sepulchre from the Hittites as a free gift, a dispute would arise con-

[8] *Inferi*, the inhabitants of the lower or infernal regions, and hence in general the dead.

cerning it later on. Therefore he courteously gave them thanks: *And Abraham rose up, and bowed himself to the people of the land, the sons of Heth*—the sons of Heth, or the Hittites, were indeed among those who were to be cursed and cast out of the land of Canaan (Deut. 20^{17})—*and spake with them saying, If it is with your soul*, that is, with your will, the will being that to which the soul or life is principally attributed, *that I bury my dead from before me*, that is, put away that which is dust and filth and in itself dead—(vs. 7, 8). And now to the end that this should be done by consent of all, he said: *Hear me, and intreat for me with Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for full silver he shall give it me in your midst, for a possession of a sepulchre* (vs. 8, 9).

278. In the presence of them all, Ephron offered this to him as a free gift, just as the Hittites had done previously, and this from a like cause—respecting which cause, see verse 6. *And Ephron was sitting in the midst of the sons of Heth; therefore Ephron the Hittite answered Abraham in the ears of the sons of Heth, all that went in through the gate of his city, saying, Nay, my lord, hear me; the field will I give thee; and also the cave that is therein will I give thee; before the eyes of the sons of my people will I give it thee; bury thy dead* (vs. 10, 11). And Abraham gave him thanks, and answered him in the same way as before (vs. 7 and 9), and also for the same reason: *And Abraham bowed down himself before the people of the land; and he spake unto Ephron in the ears of the people of the land, saying, But thou, if thou hearest me, I will give the price of the field; take it of me, then I will bury my dead there* (vs. 12, 13). Thus all things went on lawfully and in due order, to the end that Abraham might acquire for himself a possession of a sepulchre in the land of Canaan, and this for the reasons adduced above, n. 276.

279. These proceedings being concluded, there comes now a description of the agreement itself. First, Abraham is told the price, namely, four hundred shekels, a price which Ephron made very small because of the honor which Abraham, as a prince of God, had shown him and the inhabitants of his city. Moreover, he also insists, now as before, on a free acceptance: *And Ephron answered Abraham, saying unto him, My lord, hear me, the land is worth four*

hundred shekels of silver; what is that between me and thee? bury therefore thy dead (vs. 14, 15). But Abraham having heard the price, weighed out the silver, namely four hundred shekels. In this number lies concealed the same mystical meaning as in the numbers seven and forty, since the number four hundred contains six times seven. Four hundred is ten times forty or, as in the case of passages in the Divine Word where years are treated of, it is forty (or six times seven) ages, ten years making an age. Thus in these words also is involved the mystery of the six days of the new creation and of the seventh holy day when will come the resurrection into life of all the faithful. Therefore, having heard the price, *Abraham straightway consented to Ephron; and Abraham weighed out unto Ephron the silver which he had named in the ears of the sons of Heth, four hundred shekels of silver, current with the merchants* (vs. 16). When this business had been completed, the field and cave and the wood which was in the field, and its borders, came to Abraham for a possession: *Thus the field of Ephron which was in Machpelah which was before Mamre, the field and the cave which was therein, and every wood that was in the field, that was in its borders round about, was made sure* (vs. 17). Here the place is described as being in Machpelah and in fact before Mamre where Abraham had rested after his sojournings in the land of Canaan, where he had built an altar to Jehovah and adored his Messiah, in the days of his life, as long as he dwelt in the land of Canaan (chap. $13^{17, 18}$). It is also mentioned that he acquired every wood.[9] This also signifies that Abraham with his consort represented that wood or stem from which comes the tree of life, which would spring from the root of Jesse, and whose branches, leaves, and fruits are born, not from the wood, but from the root through the sap which is the life of the tree. This is that tree on which the gentiles are to be engrafted as new branches and boughs, and as new fruits therefrom. Therefore mention is here made of every wood, both that which was in the field and that which was in the border of the field, which mention would never have occurred here unless underneath it were something representative or typical. All this is now confirmed in due order, to wit, that it was with the consent of all, that these things had been made sure *unto Abraham for a*

[9] See n. 273, verse 17 *note*.

purchased possession before the eyes of the sons of Heth, as regards all that went in through the gate of his city (vs. 18). The clause by which all these proceedings are summed up, as it were, is as follows: *Thus the field and the cave that is therein, was made sure unto Abraham for a possession of a sepulchre from-with the sons of Heth* (vs. 20). From these words we learn the nature of the speech of the celestial, namely, that it is Yea and Nay. When the word *thus* [1] is used, then all that has preceded is assumed and brought into the clause as a kind of summary. Repetition is itself a confirmation of what has gone before, and the final repetition is like a seal.

280. From all these circumstances it may be evident that the acquisition by Abraham of a sepulchre in the land of Canaan is the type of the gathering together in that Holy Land, to Abraham as to their parent, of all those who so die that, roused by the Messiah into life eternal, they will rise again as did He. And therefore *Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre; the same is Hebron in the land of Canaan* (vs. 19).

§ 35

Genesis XXIV

Castellio	*Schmidius*
281. 1 And when Abraham was waxed old and well advanced in age, Jehovah giving him good fortune in all	1 And when Abraham was waxed old, and Jehovah had blessed Abraham in all things;
2 things, he addressed the servant whom he then had as elder of his house, and whom he had set over all his goods, in these words: Place thy	2 Abraham said unto his servant, the elder of his house, the administrator of all that he had, Put now thy hand under my thigh,
3 hand under my thigh, that I may swear thee by Jehovah the God of heaven and earth, not to procure for my son Isaac a wife of the Canaan-	3 That I may make thee swear by Jehovah, the God of heaven and the God of earth, that thou shalt not take a wife unto my son of the

[1] It should be noted that in Latin "thus" and "yea" are rendered by the same word; *ita stetit itaque ager* (and *thus* the field was made sure); *ita et non* (*Yea* and *Nay*).

ites among whom I dwell;
4 but, journeying to my native land, to procure her for
5 him from thence. And the servant said to him, What if the woman be not willing to follow me unto this region? shall I bring thy son back to the region from which thou
6 art come? Beware, said Abraham, that thou bring
7 not my son thither again. Jehovah, the heavenly God, who drew me away from my paternal home and my natal soil, and who, when speaking with me, sware that he would give this land to my race, he, I say, sending his angel before thee, will enable thee to obtain a consort unto my
8 son from thence; but if the woman will not be willing to follow thee, thou shalt surely be clear from the obligation of this oath; only bring not
9 my son thither again. And the servant, putting his hand under the thigh of Abraham his lord, sware to this thing.

daughters of the Canaanite, in whose midst I dwell;
4 But shalt go unto my land and my kindred, and take a wife unto my son Isaac.
5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land. Bringing back, shall I bring back thy son to the land from whence thou camest?
6 And Abraham said [unto him], Beware thou, that thou bring not my son thither again.
7 Jehovah the God of heaven, which took me from the house of my father, and from the land of my kindred; and which spake with me, and sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, that thou mayest take a wife unto my son from thence.
8 But if the woman will not be willing to follow thee, thou shalt be clear from this my oath; only bring not my son thither again.
9 And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this business.

282. Since Abraham was continually reflecting in his mind upon the promise concerning the land of Canaan, the multiplication of

his posterity and its blessing, and the blessing also of the whole world; and since these reflections were enlivened whenever he looked upon Isaac the son of the promise; he could represent his posterities to himself in no other way than as trees with their branches and foliage—as is usual at this day with those who draw up family genealogies; and among them, especially the tree of life which was in the midst of the garden of Eden. And now, when this tree came before Abraham's eyes at the sight of his son Isaac, he deemed nothing more pressing than to provide a wife for his son, and at the same time to deliver those precepts concerning marriage which were to be sacredly observed by his descendants.

283. Now since Abraham was of an advanced age; and, when looking upon Isaac his son, saw in him the promise of the land of Canaan, and also his posterity; and at the same time saw in himself and in Isaac the blessing of Jehovah—as stated in the text: *And when Abraham was waxed old and Jehovah had blessed Abraham in all things* (vs. 1)—then, thinking of a wife for Isaac, he bound the administrator of his house by an oath that he should observe what follows. This was done by a rite, customary with primitive people, namely, the laying of the hands under the thigh. By this rite was signified so absolute an observance of the instructions received that there would be not the slightest deviation from what was enjoined. And the fact that Abraham laid this command upon his elder servant, was to be an example to his descendants who should administer any household, that they likewise were to be bound to obedience to these same instructions: *Abraham said unto his servant, the elder of his house, the administrator of all that he had, Put now thy hand under my thigh* (vs. 2). When this had been done, Abraham, acting as the father of the family, bound him by a solemn oath; and, acting as a parent, through him he bound his own son, and thus [his son's] sons and their descendants, saying: *That I may make thee swear by Jehovah, the God of heaven and the God of earth* (vs. 3) —swear, namely, First: That he would take no wife for his son from the Canaanites, or, *That thou shalt not take a wife unto my son of the daughters of the Canaanite, in whose midst I dwell* (vs. 3). [Second:] But that he should take her from his nearest kindred, which was then the house of Nahor his brother: *But thou shalt go unto my land and my kindred, and take a wife unto my son Isaac*

(vs. 4). These were the two precepts which the elder of his house, and hence his own son Isaac, and consequently all his descendants, was to observe with the utmost strictness; and this clearly to the end that the progeny in which the Messiah would be born might be a holy progeny; and thus that, in all the posterity arising from the seed of Abraham, there might be nothing but what was holy. The Canaanites were those enemies whose gates they were to break down, and whom they were to cast out of the land of Canaan. Therefore the Jews and Israelites are themselves to be cast out of that land since they have contracted marriages with these accursed nations, which were forbidden with so great an oath. The land itself was then contaminated; that is to say, that progeny was adulterated, and hence was no longer Abraham's sons, but the sons of some other parent.

284. These two precepts of their parent Abraham were the precepts to the observance of which the whole house of Jacob was bound by so great an obligation. For while the elder of his house was holding his hand under his thigh, Abraham made him, that is, made the whole house of Jacob, *swear by Jehovah, the God of heaven and the God of earth*, etc. (as above, vs. 3), that he should never take for his son a wife of the Canaanites but only of his own kindred. Had the elders of the house of Jacob, when taking wives for their sons and giving their daughters in marriage, observed (kept) [1] this precept, or had the men of that house themselves done this, when they became fathers of families, then, I say, the Jews and Israelites would never have been cast out of the land of Canaan but would have remained there even to this day. But since, as we read in the Divine Word, they have so often and with such utter frequency cast the seed of Abraham away in forbidden marriages, they cannot now be acknowledged as Abraham's sons but must be classed among the gentiles, and like other gentiles, must be adopted, in order that they may again be introduced into the land of Canaan.

285. Lest, therefore, from any contingent cause, the seed of Abraham should be defiled by unlawful matrimonies, Abraham not only forbade such matrimonies but he shuddered with horror at the question asked him by his servant, as follows: *And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land. Bringing back, shall I bring back thy son to the*

[1] Swedenborg wrote *custodivessent* over the word *observavissent.*

land [*from whence thou camest*]? (vs. 5). For Abraham's native land was Ur of the Chaldees, while Nahor his brother was in Syria of the rivers, that is, Mesopotamia. Therefore Abraham forbade him to take his son back thither to dwell there with a wife—he foreseeing in spirit that were his son to have his abode outside the Holy Land, he would become habituated to the ways of the people and thus his sons and descendants, being enticed thereby, would take wives from others than their own kindred and thus would there defile the holy progeny by marriages with the profane. Therefore, as said above, at this question, he, the parent, shuddered with horror, answering: *And Abraham said unto him, Beware thou that thou bring not my son thither again* (vs. 6). For the promise of Jehovah God was, that the land of Canaan should be given to the seed of Abraham but not to the seed of another and still less to a seed defiled and adulterated by such abominable marriages. Matrimonies contracted with the Canaanites are called adulteries, and indeed adulteries so direful that they are said to be with Baalim [Judg. 8^{33}]. The land of Canaan was never promised to such seed; which is the reason why they were expelled from that land, and why they have lived as exiles for so many centuries and still remain such. Hence Abraham said: *Jehovah the God of heaven, which took me from the house of my father and from the land of my kindred, and which spake with me and sware unto me, saying, Unto thy seed will I give this land* (vs. 7).

286. The question now arises, Where then is the seed of Abraham? It was certainly in the house of Isaac, of Jacob, of certain of Jacob's sons; and it was certainly in the house of Judah up to the time of David and after David; for the genealogy of this stock is preserved in the Divine Word, where it is described with the greatest care. This seed was the seed of Abraham, to which the land was promised. In this seed He was to arise who is called the Blessed Jehovah; in whom shall be blessed all the nations in the whole world; from whom would pour forth so great a blessing from Shem even to Abraham, from Abraham to David, and so on, that He must be Jehovah God; who, since His birth in the tribe of Judah is foretold, that is to say, the fact that He would be born, was also to become Man; thus in whom the Divine and the human were to be conjoined. This is the Messiah who was seen by Abraham, Isaac,

and Jacob, and of whom Moses and the Prophets speak in passages innumerable.

287. With these precepts of marriage observed, the precepts namely that they should not take wives of the Canaanites but of their own kindred, and should not even go out of the land of Canaan to dwell with their wives; with these observed, I say, Abraham was certain that, as Jehovah God had favored all his undertakings (vs. 1), so He would favor all the undertakings of his son and his [son's] sons; that is, *will send his angel before thee* (vs. 7); and especially that He would be favorable in the present undertaking: *That thou mayest take a wife unto my son from thence* (vs. 7). And lest the administrator of his house hesitate in doubt, and make a pretext of faithfulness to the oath, Abraham said: *But if the woman will not be willing to follow thee, thou shalt be clear from this my oath; only bring not my son thither again* (vs. 8). For he reserved to himself the alternative of afterwards providing a wife for his son from elsewhere, and indeed from his kinsmen; and if not from his nearest kindred, as was the house of his brother, still from a near kindred. For many families had arisen from Eber or Heber (chap. 11^{17}), and afterwards from Peleg, Reu, Serug, and Nahor the father of Terah, who were respectively Abraham's grandfather, great-grandfather, great-great-grandfather, etc. (see chap. 11^{18-26}). To the end that this law might remain in his posterity inviolate and holy, not only did Abraham make the elder of his house swear in this matter, but the servant himself also swore it to him: *And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this business* (vs. 9).

288. The holy offspring which Abraham represented to himself in his son and his son's posterity, must needs be like a paradise planted in Eden by Jehovah God, and in the midst of which would stand the tree of life. It was this tree that Abraham especially had in view; and he saw the other trees as a most beautiful garden round about; but— [2]

[2] Whether or not it was Swedenborg's intention to leave this sentence unfinished does not appear; compare *T. C. R.* 79 ("I confess that all nature is from God, but— ").

As in other cases where a section is concluded, n. 288 is followed by a blank space. Then comes paragraph 289 headed "§36," and containing the Schmidius version of Genesis 24^{10-13}.

The author seems to have here determined to abandon the parallel quotations

§ 36

289. That in each single letter of the Divine Word is involved a spiritual sense, is manifestly apparent both from what has been explained thus far and from what will come to be explained presently and in the following pages. For it is Jehovah God who spake by Moses—He who in things present sees things future, and thus in the natural things created by himself, sees the spiritual things that lie deeply within them. It is entirely different with human minds. These behold only things present, inferior and external, and, unless their eyes are opened, do not behold things interior or superior, still less things future. Thus they see only a very little of what is in the letter, and even this obscurely. The following may serve as an example: " And the servant took ten camels of the camels of his lord, and departed; and something of all the goods of his lord was in his hand. And he arose and went to Syria of the rivers, unto the city of Nahor " (vs. 10). Here, when the mere letter is regarded, nothing else is apparent therefrom than what the text relates as a matter of history. But since these are divine words, there is within each of them something spiritual, which spiritual thing is the very life in the words, as the soul is in the body.

290. In this whole history of Isaac and Rebekah are represented in a type the nuptials between the Messiah as Bridegroom and the church as bride. Thus, in Isaac is typically effigied that seed of Abraham in which the nations of the whole earth are to be blessed;

from Castellio, although he continued, at any rate for some time, to consult Castellio's version (see n. 302–4, 331, 334, etc.).

It appears also that, almost at the same time, he decided to omit copying the introductory quotations of the text to be commented on, and to quote only as he made his comments; for the n. 289 referred to above, is crossed off and a new n. 289 (the n. 289 of our translation) is written in its place being headed " §36 "; then, after two introductory paragraphs (n. 289, 290), comes the heading " Genesis XXIV: 10–67."

Perhaps it was the author's intention to reserve the copying out of the series of verses on which he comments until the time came to make a clean copy for the printer. This seems probable in view of the plan adopted subsequently when the *Arcana Coelestia* was printed; for we note that, while in the beginning of the first draft of this work the chapters from Genesis are copied out in full, yet, as the work proceeds, this copying is omitted, being plainly reserved for the clean copy.

For these reasons, and also for the convenience of the reader, we continue the introductory passages from the Scriptures, but confine them to Schmidius' version.

in Rebekah, about to be betrothed to Isaac, the church itself, both the former or Jewish church and the latter or church of the gentiles; in Abraham's elder servant, the administration of the whole house of Israel; in the camels, the ten tribes of this house; in the fountain of waters, the gift of the Spirit of God; in the frontlet, bracelets, etc., the things shown in the following pages.

Genesis XXIV

10 And the servant took ten camels of the camels of his lord, and departed; and something of all the goods of his lord was in his hand. And he arose and went to Syria of the rivers, unto the city of Nahor.

11 And he made the camels to kneel down without the city by a fountain of water at the time of the evening, even the time that women go out to draw.

12 And he said, Jehovah, God of my lord Abraham, I pray thee, send me good speed this day, and show mercy unto my lord Abraham.

13 Behold, I stand by the fountain of waters, and the daughters of the men of the city will come out to draw water.

14 Let it come to pass therefore, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also, let it be she whom thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shown mercy unto my lord.

15 And it came to pass that before he had done speaking, behold, Rebekah came out, who was born to Bethuel, son of Milcah the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was very fair to look upon, a virgin whom no man had known; and she went down and filled her pitcher and came up,

17 And the servant ran to meet her, and said unto her, Let me, I pray thee, drink a little water from thy pitcher.

18 And she said, Drink my lord; and she hasted and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking.

20 And she hasted and emptied her pitcher into the trough, and ran again unto the fountain to draw; and she drew for all his camels.

21 And the man was astonished because of her; but he held his peace, that he might know whether Jehovah had prospered his way or not.

22 And when the camels had done drinking, the man took a frontlet [3] of gold of half a shekel weight, and two bracelets upon her hands, the weight whereof was ten of gold,

23 And said, Whose daughter art thou? tell me, I pray thee, is there room in thy father's house for us to pass the night in?

24 And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender in plenty, and room to pass the night in.

26 And the man bowed himself down and adored Jehovah;

27 And said, Blessed is Jehovah, the God of my lord Abraham, who hath not removed his mercy and his truth from-with my lord. Jehovah hath led me on the way, unto the house of my lord's brethren.

28 Meanwhile the damsel ran, and told her mother's house, according to these words.

29 And Rebekah had a brother whose name was Laban; and Laban ran out unto the man, unto the fountain.

30 For when he had seen the frontlet, and the bracelets, upon his sister's hands, and had heard the words of Rebekah his sister, saying, Thus spake the man unto me; he went unto the man; and behold he stood by the camels at the fountain.

31 And he said, Come in, thou blessed of Jehovah; wherefore standest thou without? for I have swept the house, and there is room for the camels.

32 And the man came into the house; and he ungirded the camels and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set before him to eat; but he said, I will not eat until I have spoken my words. And he said unto him, Speak on.

34 And he said, I am Abraham's servant.

35 And Jehovah hath blessed my lord exceedingly, and he is become great; for he hath given him flock and herd, and silver and gold, and menservants and maidservants and camels and asses.

[3] An ornament to be hung on the face between the eyes; see verse 47.

36 And Sarah my lord's wife bare a son to my lord when she was old; and unto him hath he given all that he hath.

37 And my lord made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanite in whose land I dwell.

38 Unless thou shalt go unto my father's house, and to my family, and take a wife unto my son—

39 And when I said to my lord, Peradventure the woman wilt not follow me,

40 He said unto me, Jehovah, before whom I walk, will send his angel with thee and will prosper thy way, that thou take a wife for my son, of my family and of my father's house.

41 And thou shalt be clear from my oath, when thou shalt come unto my family; and if they give not unto thee, then thou shalt be clear from my oath.

42 And I came this day unto the fountain; and I said, O Jehovah, God of my lord Abraham, if now thou do prosper my way, on which I journey,

43 Behold, I stand by the fountain of water; let it come to pass, that the virgin which shall come forth to draw, and I shall say unto her, Give me, I pray thee, a little water of thy pitcher to drink,

44 And she shall say unto me, Both drink thou, and I will also draw for thy camels; the same shall be the wife whom Jehovah hath appointed for my lord's son.

45 And I had not yet done speaking in my heart, when behold Rebekah came forth with her pitcher upon her shoulder; and she went down unto the fountain and drew; and I said unto her, Give me, I pray thee, to drink.

46 And she made haste and let down her pitcher from upon her, and said, Drink, and I will give thy camels drink also; so I drank, and she gave the camels drink also.

47 And when I asked of her and said, Whose daughter art thou? she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him. Then I put the frontlet upon her face, and the bracelets upon her arms.

48 And I bowed myself down and adored Jehovah; and I blessed Jehovah the God of my lord Abraham, who had led me in the way of truth to take the daughter of the brother of my lord unto his son.

49 And now, if ye will do mercy and truth with my lord, tell me; and if not, tell me; that I may look to the right hand or to the left.

50 Then Laban answered, and Bethuel, and they said: The word proceedeth from Jehovah; we cannot speak unto thee evil or good.

51 Behold, Rebekah is before thee; take her and go, and let her be a wife unto the son of thy lord, as Jehovah hath spoken.

52 And when Abraham's servant heard their words, he bowed himself to the earth before Jehovah.

53 And the servant brought forth vessels of silver and vessels of gold, and raiment, and gave them to Rebekah, and he gave precious things also to her brother and to her mother.

54 And they did eat and drink, he and the men that were with him, and tarried all night. And when they rose in the morning, he said, Send me away unto my lord.

55 And her brother and her mother said, Let the damsel abide with us days, or ten; after that, thou shalt go.[4]

56 And he said unto them, Hinder me not, seeing that Jehovah hath prospered my way; send me away that I may go to my lord.

57 And they said, We will call the damsel and enquire at her mouth.

58 And when they had called Rebekah and said unto her, Wilt thou go with this man? she said, I will go.

59 Therefore they sent away Rebekah their sister and her nurse and Abraham's servant and his men.

60 And they blessed Rebekah and said unto her, Our sister, be thou for thousands of tens of thousands, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels and followed the man. And so the servant took Rebekah and went away.

62 And Isaac had departed from,[5] unto which he had gone, Beer-lahai-roi; and he dwelt in the land of the south.

63 And Isaac went out to pray in the field when evening drew

[4] The Hebrew may be rendered *thou shalt go* (as in *Arcana Coelestia*), or *she shall go* (as in A. V.).

[5] Schmidius here supplies, in italics, the words "the place," but, as in nearly all other cases, Schmidius' italicized additions are ignored by Swedenborg. See no. 323 *fin.*

nigh. And he lifted up his eyes and saw, and behold, the camels were coming.

64 And Rebekah also lifted up her eyes, and she saw Isaac; and she alighted from the camel.

65 And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my lord; therefore she took a veil and covered herself.

66 And the servant told Isaac all the things that he had done.

67 And Isaac brought her into the tent of Sarah his mother; and he took Rebekah, and she became his wife; and he loved her. So Isaac received consolation after his mother.

291. The servant sent to the house of Nahor is called the servant of the house of Abraham, who administered all that he had (vs. 2). What is meant by the house of Abraham may be clearly evident; namely, not merely the house which Abraham then had, but also that house which he was to have in his posterity by Isaac and which, in the Divine Word, is likewise called the house of Abraham. In this sense, by the servant is represented the entire administration of the house of Jacob wherein were the twelve tribes, namely, those of Judah and Benjamin which remained in their home in the land of Canaan, and the ten which departed from that land. The latter are signified by the ten camels; for in the Divine Word the gentiles of the whole earth are likened to animals and beasts, each according to its own native disposition: *And the servant took ten camels of the camels of his lord and departed* (vs. 10). And then, that it might be understood that by this servant is signified the administration of the house of Israel and of all those things therein that can be counted as among the goods of Abraham, both present and to come, after the words " and departed " are added the words: *And something of all the goods of his lord was in his hand* (vs. 10). Provided with these goods, he betook himself to Abraham's nearest kindred, that is, to the city of Nahor in Mesopotamia, which is here called Syria of the rivers because of the peoples, who in the Divine Word are frequently compared to rivers: *And he arose and went to Syria of the rivers, unto the city of Nahor* (vs. 10).

292. When this servant, the administrator of all things in Abraham's house, had come to this kindred, that is, to the city of Nahor, he made the camels kneel down outside the city, and indeed, by a

fountain of water, about the time of evening when the daughters of the city would be going forth: *And he made the camels to kneel down without the city by a fountain of water, at the time of the evening, even the time that women go out to draw* (vs. 11). That underneath these words lies something divine is quite apparent from the next sentence, namely, that the servant made humble supplication for the happy success of his journey. Therefore he first made the camels—types under which are meant the ten tribes of Israel—kneel as suppliants; and this by a fountain of water—by which is signified the gift of the Spirit of God—at the time of evening—that is, before that night into which those ten tribes would sink when they disappeared from view, being scattered among the gentiles; or at the time when the daughters of the city of Nahor, who were of Abraham's kin, went forth and drew from that living fountain; for he took with him of all the goods of his master (vs. 10). That this is the meaning of these words may be evident from the fact that the particulars, are each and all described in so express a way.

293. That the supplication of this servant was made not only for Abraham but also for the whole house of Abraham, Isaac, and Jacob, that is, for the whole race, is clear from the contents of the supplication itself: *He said, Jehovah, God of my lord Abraham, I pray thee, send me good speed this day* (vs. 12). He addresses his prayers to Him who had before appeared to him, and blessed him, and who afterwards (vs. 27) is called the BLESSED JEHOVAH. He it was who would intercede for Abraham, and would regard also the ten tribes of Israel which he had set on their knees. Seeing these latter, he said: *Show mercy unto my lord Abraham* (vs. 12); and he added, *Behold I stand by the fountain of waters* (vs. 13), that is, by a spiritual fountain; supplicating that water might be given to him, and to these camels, by the hand of some daughter who was of Abraham's kin; and saying that if this came to pass it would be a sign of mercy. In the text these events follow in this order: *And the daughters of the men of the city will come out to draw water. Let it come to pass therefore that the damsel to whom I shall say, Let down thy pitcher I pray thee* (vs. 13, 14)—that is, the ewer from which the blessing is drawn; for by a ewer proffered by a daughter of Abraham is meant everything that serves as an instrument in the blessings which flow from the priestly camp in the tribe

of Judah (Exod. $29^{24, 25}$;* Lev. $8^{27, 28}$)—*that I may drink; and she shall say, Drink, and I will give thy camels drink also*—that is, the daughter who, by her action, effigies what is here understood, as stated above; she it is who will be destined for the son of Abraham, or: *Let it be she whom thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewn mercy unto my lord* (vs. 13, 14).

294. While the prayer was still unfinished, or, *before he had done speaking, behold, Rebekah came out*—from the city of Nahor who was a kinsman of Abraham, according to the description given in chapter $11^{27, 29}$ and in the present verse—*who was born to Bethuel son of Milcah the wife of Nahor, Abraham's brother*—being the bride and wife provided for Isaac by God, it was she who carried that ewer (respecting which see verse 14, n. 293) upon her shoulder as a kind of emblem—*with her pitcher upon her shoulder* (vs. 15).

295. Here and in the following verses, Rebekah, as the destined wife of Isaac, represents the church, both the old or Jewish church and the new church or church of the gentiles—not the spurious church but the legitimate. This church remained uninjured in the midst of the tribe of Judah, even to the time of the Messiah; and it was afterwards preserved in the midst of the gentiles by the disciples of the Messiah, even to the present day. The posterity which was to form this church, that is to say, the two churches which in themselves are one, is meant by the seed of Abraham, and by Isaac. This church also it is which, in the prophetical Scriptures and in the Psalms, etc., is called the "daughter of Jerusalem," and the "virgin [daughter] of Zion"; and which in the present text is thus effigied in Rebekah: *And the damsel was very fair to look upon, a virgin whom no man had known* (vs. 16). This church is said to come down from the time of Abraham to the Messiah, but to go up from the time of the Messiah and to be filled with the Holy Spirit; just as we read here concerning the virgin Rebekah, who, since *she went down and filled her pitcher* (concerning which see verse 14 [n. 293]), also came up (vs. 16).

296. When he saw Rebekah and the urn upon her shoulder, the servant of Abraham's house, led by divine inspiration, ran to her

* The MS has "26, 27," but it is verses 24 and 25 that parallel Leviticus $8^{27, 28}$.

and begged for a little water from her urn: *The servant ran to meet her, and said unto her, Let me, I pray thee, drink a little water from thy pitcher* (vs. 17). Because in this business the administrator of the house represented Abraham, for he was carrying out the commands of Abraham's mouth, therefore Rebekah calls him Lord; and, with her own hand, she gives him drink from the urn, which she is said to have let down hastily: *And she said, Drink, my lord; and she hasted and let down her pitcher upon her hand, and gave him drink* (vs. 18). When this was done, seeing the camels resting on their knees by the fountain of water, she gave them also drink from her urn; not, however, of the water that remained in the urn, and which she emptied into a canal or trough, but of fresh water drawn from the fountain; and it is not said that she offered this to the camels with her own hand: *And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the fountain to draw; and she drew for all his camels* (vs. 19, 20). That these particulars are representations of the church, especially of the Jewish church even to the time of David and Solomon, when the ten tribes of Israel were not yet separated, will be clearly apparent if we direct our attention to the individual words by which this event is set forth; that is to say, if at the same time we keep our mind on the things which happened in that church afterwards; and thus look not only at the letter but also at that which the letter involves and which is the life and soul within the letter.

297. When therefore the administrator saw all these things he was deeply moved; for he is said to have been astonished: *And the man was astonished because of her;*—not knowing that he had been inspired by God to act as he did and in no other way—*but he held his peace that he might know whether Jehovah had prospered his way or not* (vs. 21). For all the acts of Abraham's life which are here described, and every single moment of each act, had been so divinely inspired that they involved in every way those things which were afterwards to come to pass. Man does no action whatever of himself but is acted upon—the spiritual man being acted upon by the Messiah by means of the Holy Spirit. This is manifestly evident both from what has been said above and from what follows, namely,

that after the camels had been watered, the man, the administrator of Abraham's house, brought forth a frontlet whose weight is given as half a shekel, and then bracelets of the weight of ten shekels of gold: *And when the camels had done drinking, the man took a frontlet of gold of half a shekel weight, and two bracelets upon her hands, the weight whereof was ten of gold* (vs. 22). But that he might now learn whether Rebekah was that virgin who was to be betrothed to Isaac, he hung the frontlet of gold upon her forehead (as stated below, vs. 47). The same thing was done also with Aaron, and after him with the high priests when they ministered (Exod. $28^{36, 38}$; $39^{30, 31}$). Moreover, the weight is given as half a shekel, which is the cost of the priesthood in the tribe of Judah associated with the tribe of Benjamin.[6] Thus this half a shekel made a complete frontlet. In addition to this frontlet there were also bracelets which were bound on the hands, just as the divine precepts of the two Tables were bound on the hands of the Israelites. "Ye shall bind them for a sign upon your hand (said Moses), and they shall be for frontlets between your eyes" (Deut. 11^{18}). The weight of these bracelets is said to have been ten of gold, equalling the number of the Commandments and also of the tribes of Israel—the latter being endowed by Abraham with these bracelets, while the tribe of Judah was endowed with the frontlet. In order then to ascertain whether Rebekah were that damsel who was to be betrothed to Isaac that they might produce a posterity which would carry these insignia of the church on their forehead and hands, the man, the administrator, inquired concerning the home in which she rested: *And he said, Whose daughter art thou? tell me, I pray thee, is there room in thy father's house for us to pass the night in?* (vs. 23).

298. Rebekah belonged to Abraham's nearest kin, being the grand-daughter of his two brothers Nahor and Haran (chap. 11^{29}): *And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor* (vs. 24). By her, therefore, when married to Isaac, [the offspring of] Terah, Abraham's father, was brought together into a single stem. Such being the consanguinity, the damsel added that in her house, or with them, there was much straw and provender, or all that was necessary for the camels;

[6] The reference is perhaps to Exodus 30^{12-16}, though this is prior to the separation of the ten tribes.

and also room for himself in which to pass the night or rest: *She said moreover unto him, We have both straw and provender in plenty; and room to pass the night in* (vs. 25).

299. Perceiving these things, the man who was directing this matter, that is, the elder servant of Abraham's house, could not but be astonished and must needs humbly adore the blessed Jehovah, the God of Abraham; that is to say, the Messiah, the Only-begotten of God, whom all these things effigied forth in a type. He is called the Blessed Jehovah and the God of Abraham, because he is the Blessing itself and the Promise made to Abraham's seed, first to Isaac, and then to Jacob and his posterity, and also to the gentiles: *And the man bowed himself down and adored Jehovah; and said, Blessed is Jehovah, the God of my lord Abraham;*—and because he is mercy itself and truth itself, he had not removed himself from Abraham with whom he is: *Who hath not removed his mercy and his truth from-with my lord;* but had led him (the servant) to Abraham's nearest kin, that is to say, to the house of his two brothers, from whom came Rebekah (as said above, vs. 27): *Jehovah hath led me on the way unto the house of my lord's brethren* (vs. 27). Since in these words, as in all others of the Divine Word, there is also a spiritual sense, this elder servant speaks for him whose commandments he carried on his lips, that is to say, for Abraham, who calls the house of his brethren, to which Jehovah had led him as a servant, "the house of his lord," or the temple of the Messiah, where the church was represented by Rebekah.

300. The damsel told these things to her mother's house: *Meanwhile the damsel ran and told her mother's house* (vs. 28). Here the churches are now represented distinctly, the old or Jewish church in Rebekah's mother and the new church or church of the gentiles in Rebekah herself; in this sense also Rebekah was called a virgin whom no man had known (vs. 16). Nothing is of more frequent occurrence in the Divine Word than the effigying of similar things under the persons of mother and daughter; for the old church was the mother of the new. Therefore we read here that the damsel hastened, not to the house of her father but to the house of her mother. To her she told all that had been said, and this, *according to these words* (vs. 28) as she had heard them and as she had understood

what they signified; for the new church is the interpretation of the old.

301. As by Rebekah the virgin, is here represented the church of the new covenant or the church of the gentiles, so by Laban, Rebekah's brother, are represented the gentiles themselves of whom that church would consist; by the administrator of Abraham's house, those who administered the republic and kingdom of the Jewish and Israelitish people; and by the fountain, the Divine Word. We read in the text: *And Rebekah had a brother whose name was Laban; and Laban ran out unto the man, unto the fountain* (vs. 29). The Divine sense in these words is that the gentiles, here signified in Laban, would run to Moses and the princes who were the administrators of the house of Jacob, that is, of the republic and kingdom of the Jewish and Israelitish people—here meant by the man, the administrator of Abraham's house—and thus to the Divine Word handed down by them and the prophets, and here signified by the fountain at which the man stood.

302. Here we again read that Laban came to the man standing by the camels near the fountain, after he had seen the frontlet on his sister's forehead and the bracelets on her hands and had heard from her the man's sayings: *For when he had seen the frontlet, and the bracelets upon his sister's hands, and had heard the words of Rebekah his sister, saying, Thus spake the man unto me; he went unto the man; and behold he stood by the camels at the fountain* (vs. 30); that is, when the gentiles of the church of the new covenant had seen the sacerdotal ornaments and insignia of the people of the old church (see vs. 22 [n. 297]), and also had heard what they signified —which is here expressed by Rebekah's words, *saying, Thus spake the man unto me*—then they came to the man who stood by the fountain (above, vs. 29 [n. 301]). But it is now added, that he stood by the camels, to whom also, as we read, the damsel had given drink and for whom she had promised straw and provender (vs. 20 and 25); as also was done to the ten tribes, who, here as above [n. 296], are meant by the camels, after they had departed and been scattered among the gentiles.

303. Laban then called this man the blessed of Jehovah; he begged him to enter into the house which he had prepared, and to bring the camels into the stable which also he had prepared. *And*

he said, Come in, thou blessed of Jehovah; wherefore standest thou without? for I have swept the house and there is room for the camels. The other interpreter has it: *And bidding him welcome from Jehovah, he begs him not to remain outside since he had prepared the house for him and a place for his camels* (vs. 31). The gentiles, represented in Laban, here address the leaders of the Jewish people, represented in the man who administered Abraham's house and whom Laban calls the blessed of Jehovah, and this on account of Moses, David, and many other administrators of the kingdom of Judah and Israel. These leaders stood at the fountain itself, with the camels on bent knees. But it is the leaders of this people standing outside, to whom Rebekah's brother, after bidding them welcome from Jehovah, now speaks, saying: Why standest thou without (that is, outside the gates of the church) when yet the house is now swept and ready, and also the stable for the ten camels (that is, for the ten tribes scattered among the gentiles). Laban then brought the man to the house, and the camels, released from the fountain, to the stable; and to the camels he gave straw: *And the man came into the house and he ungirded the camels and gave straw and provender for the camels;* or, as the other interpreter has it: *He then took the man home and provided straw and provender for the camels which were now ungirded* (vs. 32). For since by this man, the administrator, are meant not only the judges, priests, and kings, who governed the people of old, but also the leaders and lesser administrators who rule over them at the present day, therefore Laban addressed both the former and the latter at the same time but not in the same sense; for the former he brought into the house, but the latter he invited to enter and not to pass the night outside. But because that house was holy, that is, was swept and cleansed, he offered him, and the others who were in his company, water with which to wash their feet; by which was signified that the impurity which adhered to the nature of the body and hence to the mind would be washed away by the purification of the Holy Spirit, as dust is washed from the feet by water; as also was commanded to Aaron and his sons when they entered the tabernacle and approached the altar, lest they die (Exod. $30^{19, 20, 21}$). Hence Laban now gave him *water to wash his feet, and the men's feet that were with him* (vs. 32).

304. The feet being washed, food is placed before the guest now introduced into the house of the damsel's mother (vs. 28): *And there was set before him to eat;* or, as the other interpreter has it: *Then he set food before him* (vs. 33). Since in Laban are represented the gentiles, in Rebekah the new church, and in the mother of both, the old church (see above, vs. 28 [n. 300]), it may be evident what is meant here by food in the house where was Laban, his sister Rebekah, and the mother of them both; namely, a meat offering or the remnant of the mincha,[7] which in the old church was given to the priests and their sons (Lev. $2^{3, 10}$). By this type he effigied the bread and wine which the Messiah gave to his disciples to eat and drink as a sign of the new church, and which they also enjoy who sit at table, as it is said, with Abraham, Isaac, and Jacob. But since the man, the administrator of Abraham's house, could take nothing of that food, in which such things in both churches were effigied, until Rebekah had been betrothed to Isaac, that is, until they had agreed together that he might be allowed to execute the commands of his lord, therefore he said: *I will not eat until I have spoken my words; and he said unto him, Speak on* (vs. 33).

305. First then he explains who he is, namely: *And he said, I am Abraham's servant* (vs. 34). In verse 2 he is called "the elder of his house, the administrator of all that he had"; thus it is the entire administration of the Jewish and Israelitish house that is there represented, as stated above [n. 291]. He then says: *And Jehovah hath blessed my lord exceedingly, and he is become great* (vs. 35). Under these words is meant the blessing, together with the promise that he would give him the land of Canaan and its borders for an inheritance, and that his seed would be multiplied as the sand of the seashore and the stars of heaven. All this, therefore, is involved in the words: *He is become great; for he hath given him flock and herd* (vs. 35). And because in Jehovah, giving and promising are the same thing, hence because of his promise he gave him a flock, that is, a sheepfold in the tribe of Judah even to the time of the Messiah, the Supreme Shepherd of the sheep; and in the other tribes, a herd, or bullocks and oxen, which, as also belonging to

[7] Swedenborg here uses the Hebrew word. It signifies a bloodless offering of any kind. In the Authorized Version it is translated *meat offering, offering, oblation, gift, present;* in the Revised Version *meal offering* is substituted for *meat offering.*

the same fold, were sacrificed to Jehovah, together with the sheep and goats, for an odor of rest. And also *silver and gold*, which, in the Divine Word, are specially significative of heavenly goods, silver signifying truths whence comes intelligence, and gold, goodnesses whence comes wisdom; for which reason so many things in the tabernacle and in the temple at Jerusalem were overlaid with gold. *And manservants, and maidservants, and camels, and asses* (vs. 35); that is, peoples and nations which would serve his descendants, and which are compared to camels and asses, these being beasts of burden; exactly as was afterwards done, as we read, in the house of Jacob, that is to say, in the Jewish and Israelitish people. With these premises, he tells, in the words that follow, who the parents are to whom all this blessing is given or promised, and also who was to be the son of the promise, or the full heir from whom that posterity was to be thus enriched: *And Sarah, my lord's wife, bare a son to my lord, when she was old; and unto him hath he given all that he hath* (vs. 36).

306. Up to this point the words are the servant's own, as he himself says (vs. 33). Now come the words: *And my lord made me swear* (vs. 37), after which follow Abraham's own words, which the servant relates, to wit: *Saying thou shalt not take a wife to my son of the daughters of the Canaanite in whose land I dwell* (vs. 37). There is this difference, however, namely, that in his own house Abraham had said, " in whose midst I dwell " (vs. 3), that is, in the Jewish stock at Jerusalem; while here, that is, in the house of the mother of Rebekah and Laban, the words are " in whose land," that is, in the whole posterity of Jacob; for here as elsewhere a people is expressed by its land. By his servant, Abraham goes on to say: *Unless thou shalt go unto my father's house and to my family, and take a wife unto my son* (vs. 38). Here again the words are told with a difference; for above we read, " Thou shalt go unto my land and my kindred, and take a wife unto my son Isaac " (vs. 4). For Abraham was not then certain whether a wife would be obtained for Isaac from the house of his father and from his family; [and he said this] to the end that if the woman were not willing to follow, his son should not be taken out of the land of Canaan (vs. 8). Again it is said here " unto my son," but above, " unto my son Isaac," and this, in order that by " son " here may be understood all the sons or

descendants of Abraham, and that these, without exception, may all be bound by this same oath, sacredly to observe these precepts concerning entering into marriages; respecting which precepts, see above at verses 2–9, n. 282–88.

307. Here the persons are alternated and the words varied according to every aspect of the things foreseen, such being the nature of the speech of God in his Word. So in the present case with the words of the servant to Abraham, or what amounts to the same thing, of Abraham taken as the elder servant of the house, to Jehovah his Lord: *And when I said to my lord,*—it is then understood that what he is about to say pertains not to Abraham alone but to his entire posterity—*Peradventure the woman will not follow me* (vs. 39), namely, will not follow me " unto this land " (as above at verse 5 [n. 285]), that is, to Canaan which also signifies the kingdom of God. The meaning then involved is, If the woman would not follow, was she to be married or obeyed? besides other and indeed infinite things which lie deep within these words. Hence then the answer given to Abraham by Jehovah himself: *He said unto me, Jehovah, before whom I walk, will send his angel with thee, and will prosper thy way, that thou take a wife for my son of my family and of my father's house* (vs. 40). This again involves that if the wives should nevertheless be married or obeyed by his descendants, Jehovah would still prosper Abraham's way, to whom he had sworn (as we read in vs. 7), " Unto thy seed will I give this land," that is, to his seed in the tribe of Judah even to the time of the Messiah, the only-begotten Son of God, to whom will be betrothed a wife of his family and of his father's house (see n. 298). These words were said by the servant—that is, by the administrators of the Jewish and Israelitish kingdom—in the house of the mother—that is, of the old church—to Laban, concerning Rebekah—that is, to the gentiles, concerning the new church which that damsel represented. From this it can now be seen how infinite in number are the things that lie stored up in each single letter and each single utterance of the Divine Word.

308. If now by the land of Canaan be understood the kingdom of God; by Rebekah the virgin, the new church or church of the gentiles; by Rebekah's mother, the old church; and by her father, that people to which this church was conjoined as a wife to her husband;

then, at the same time it will be perceived what meaning lies deeply implanted within the words: *And thou shalt be clear from my oath when thou shalt come unto my family; and if they give not unto thee, then thou shalt be clear from my oath* (vs. 41); the meaning, namely, that the administrators of the Jewish and Israelitish people, the elder servants of Jehovah God in Abraham's house, who administered all things, would be released from their oath if they brought to Abraham's kindred and family the words of Jehovah concerning the damsel who had been provided by God as the bride and wife for his son; that is to say, concerning the church which, as a lovely virgin whom no man had known (vs. 16), was to be betrothed to the Messiah, the only-begotten Son of God; then, as was said, the administrators would be released from their oath. But blame would redound [8] to those elder servants and that people which would not carry out these precepts of Abraham, sanctioned with such binding force by the sacred obligation of an oath. Because this was actually the case at the time when the Messiah, sent by Jehovah his Parent as the Supreme Administrator, Priest, Judge, and King, invited that people to the kingdom of heaven; therefore, since that people neither had faith in his words nor observed the law, the sceptre receded from Judah, that is, from the Holy Land, and the people was cast out of Jerusalem and scattered throughout the whole world. For Abraham had foretold that if this should happen, the oath would not be binding: Beware thou (he said) that thou do this not, for " Jehovah the God of heaven sware unto me, saying, Unto thy seed will I give this land " [vs. 7], that is to say, if they had kept the oath (vs. 41). The parent himself, who had faith in the commands of God and who had observed the law, was absolved; therefore the [statement as to being clear from the oath] is here repeated twice. This is the sense most deeply stored up within these words.

309. The servant now delivers Abraham's commands, in order that he might assure the damsel's parents that these commands are not Abraham's but Jehovah God's: *And I came this day,* he said, *unto*

[8] The words after " redound " are substituted by the author for the following which are crossed off: (would redound) to the kindred and family which would not permit the damsel to be brought from her home to the land of Canaan promised to Abraham and his posterity, *i.e.,* to the kingdom of God which is signified by that land.

the fountain; and I said, O Jehovah God of my lord Abraham, if now thou do prosper my way on which I journey (vs. 42). Because Jehovah God had sent his angel with him (vs. 7), and prospered his way (vs. 40), therefore he not only had led him to that fountain but had also inspired all the words of his mouth and the infinitude of things which were contained in those words; such things indeed as would come to pass in the first, middle, and last times, and which were here presented to view in a type. This was the providence which he here calls "the way on which he journeyed" (see also vs. 40),[9] saying, *Behold I stand by the fountain of water* (vs. 43).[1]

310. And now, in order that the words which this servant had spoken at the fountain of water may be unfolded, [their meaning] must be drawn from the fountain itself which signifies the Divine Word. *Behold* (he said), *I stand by the fountain of water.* He desired that this virgin, that is, the new church, should come from the city of Nahor, or from the kindred of Abraham, to draw water: *Let it come to pass, that the virgin which shall come forth to draw.* If this should come to pass according to my desire, and if she consent to my prayers and give me a little water from her ewer, which she has filled from that fountain: *and I shall say unto her, Give me, I pray thee, a little water of thy pitcher to drink;* and not only give me, who am from the house of Abraham, and there administer all things: *and she shall say unto me, Both drink thou;*—but also give to the ten tribes of Israel, here meant by the camels: *and I will also draw for thy camels;* that she shall be the wife whom Jehovah hath provided for Abraham's son, that is, that this church shall be associated with his posterity as a wife with her husband: *the same shall be the wife whom Jehovah hath appointed for my lord's son* (vs. 43, 44). This then was the supplication made by the elder servant, and through him, by Abraham himself. But as

[9] Here, crossed off by the author, come the words: "and this the wisdom which is signified by the fountain at which he humbly made his supplications."

[1] The end of the paragraph is crossed off by the author. It reads: "The signs of this providence were the following: *Let it come to pass, that the virgin which shall come forth to draw, and I shall say unto her, Give me, I pray thee, a little water of thy pitcher to drink, and she shall say unto me, Both drink thou, and I will also draw for thy camels; the same shall be the wife whom Jehovah hath appointed for my Lord's son* (vs. 43, 44). As to what is signified by this virgin, by the ewer from which she gave the servant drink, by the camels, etc., see above at verses 12–14, n. 293."

was said [n. 309], divine words regard not only the first times but also the middle and the last, the things within them being infinite and eternal. Hence they regard not only Abraham but especially and principally the Messiah himself, the one only Son of God, who here speaks to the Jews and to all the kindred of Abraham, as afterwards he spoke to them through all the elders of the house of Jacob, thus through Moses, Samuel, and David, and finally as He the Messiah spoke to them himself at Jerusalem, that from them should come this virgin or this new church, which, when He asks, would give him drink; and thus, that it should be she who would be given him in marriage.

311. Rebekah is first called a virgin [vs. 43], but now she is called a wife [vs. 44]. As a virgin she represents the new church, but as a wife she represents both the new and the old. For as a wife she is regarded as joined to that posterity to which the land of Canaan had been promised—Isaac being the son of the promise, from whom that posterity was to come. Therefore, while the administrator of Abraham's house was turning these and other things over in his mind, and before he had run through them all, or, as the text has it, *I had not yet done speaking in my heart*, Rebekah appeared with her ewer and, having drawn water from that fountain, gave him drink when he asked her; according to the words of the text: *When behold, Rebekah came forth with her pitcher upon her shoulder; and she went down unto the fountain and drew; and I said unto her, Give me, I pray thee, to drink. And she made haste and let down her pitcher from upon her, and said, Drink* (vs. 45, 46). Moreover she also gave drink to the camels: *Drink, and I will give thy camels drink also; so I drank, and she gave the camels drink also* (vs. 46). Since Rebekah here effigies both churches, the Jewish and the Christian, or the old and the new—which in themselves are indeed one and the same church, though distinguished like a virgin seen as a wife before the bond of marriage—therefore it is she to whom the Messiah, sent by Jehovah, here speaks, and this, as was said, through the administrators of the house of Judah and Israel; afterwards it is Himself who speaks, to whom belong all things both in this house and in the whole world, and to whom is given the power of administering all. It is He who says to Rebekah, when He sees her drawing water from the fountain or the

Divine Word, "Give me, I pray thee, to drink." And it was she who hasted and let down her ewer from upon her, and said, Drink; and who also, from that same fountain, gave drink to the camels, by whom are meant, not only the ten tribes of Israel now scattered among the gentiles, but also the nations of the whole world who together form the new church. For camels are mild animals who bend their knees, and these camels were afterwards taken by Rebekah when she went to her nuptials (vs. 61). This then is the sense which lies inmostly concealed in these words; for it was Jehovah who spoke through the mouth of this man, as He spoke also through the mouth of Abraham, Moses, and many other of His servants in the house of Jacob.

312. But the question is asked, Who was this daughter? She was not of the house of Abraham but of the house of Terah. Terah had three sons, Abraham, Nahor, and Haran. The daughter of the latter, Haran, whose name was Milcah, married her uncle Nahor, and from these two was born Bethuel, the father of Rebekah. Thus Rebekah was the granddaughter of both of Abraham's brothers, and by her, therefore, when married to Isaac, Abraham's paternal stem coalesced into a single stem, formed by Abraham, Isaac, and Jacob, from which came that tree of life and that grove, of which we speak in the following pages. Abraham, however, was the main trunk of this tree; for the promise was given to him, and not to Terah. When the administrator inquired about these matters, he received the following answer: *And when I asked of her and said, Whose daughter art thou? she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him* (vs. 47; see above, chap. 11^{26-29} [n. 160]). This daughter, who was of Abraham's nearest kin and in whom was present the family of his father and of his brethren, was chosen and provided as a wife for his son; and, by her bond with him, she was implanted in the stem to which was promised the land of Canaan. It was this stem, continued in the tribe of Judah through Jesse and David even to the Messiah, which alone would be formed into a tree to be nourished by no other sap or life than what was heavenly and divine; that is to say, by the life of the Messiah, who is the Life of the universal heaven. The other stems, howsoever numerous, had been made spurious by marriages with Canaanites and strangers, and thus, becoming adulterated,

were of themselves rejected from the land of Canaan and Jerusalem, that is, from the Eden and Paradise in whose midst that tree is, and were disinherited.

313. It was this stem then, from which, as said above, the tree of life would be formed by the Creator of the new heaven and earth, that is, by the Messiah, into a likeness of the tree that was in the midst of the garden of the first creation. Even this stem was not pure and holy, as may be clearly evident from the sons of Abraham himself, nay, and also from David, and furthermore from Solomon, Rehoboam, and others. Nevertheless it was this stem or family that the Messiah chose as bride and wife for himself; not, however, from its holiness but from his mercy; as also had been said by the elder servant of Abraham's house when he made this supplication: "Show mercy unto my lord Abraham" (vs. 12 above); and again, "And thereby shall I know that thou wilt show mercy unto my lord" (vs. 14); and also by Abraham, when speaking to the Messiah himself, "If now, I have found grace in thine eyes, pass not by, I pray thee, from thy servant" (chap. 18[3], and frequently elsewhere). As a sign of this grace and mercy, Aaron, and the high priests after him who, as the elder servants of the house of Jacob, administered things divine, carried on their forehead above the mitre, a frontlet of gold, like that taken by the servant (vs. 22). The words of the text in Exodus, chapter 28, are as follows: "Thou shalt make a plate of pure gold, and shalt grave upon it the engravings of a seal: Holiness to Jehovah. And thou shalt put it on a thread of hyacinth, that it may be upon the mitre; over against the faces of the mitre it shall be. And it shall be upon Aaron's forehead,—that is, when he was ministering, lest he should die (vs. 35) —and Aaron shall bear the iniquity of the holy things which the sons of Israel shall hallow in all the gifts of their holy things; and it shall be upon his forehead [continually] that they may be accepted before Jehovah" (vs. 36, 37, 38).

314. Since in these and all other passages of the Scripture of the old church the inmost and supreme sense of the words is that which looks to the Messiah and involves his kingdom, therefore it is He who is effigied in the life of Abraham as described in the Divine Word, and, after Abraham, in all the types of which we speak later. So also here in the words: *Then I put the frontlet upon her face,*

and the bracelets upon her arms (vs. 47). For thus Rebekah was given the insignia of a bride and adorned as a leader of the old church, and called wife. Respecting this we read that " she shall be the wife whom Jehovah hath appointed for [my lord's] son " (vs. 44). She was the same of whom it was said above, when these insignia had not yet been placed upon her as types, " The damsel was a virgin very fair to look upon " (vs. 16). This damsel was then regarded as the new church which was to be inserted in the old —a church in itself prior but in time posterior; for things which lie within are prior, while those which involve them are exterior; and when they are evolved the interiors come to view. Such then were the churches represented in Rebekah, upon whom, as a bride, the Messiah, Priest to God Most High (Gen. 14^{18}), placed those insignia, that is to say, the frontlet of gold and the bracelets.

315. Having seen these things, the elder servant, that is to say, Abraham, and with him all the elders of the house of Jacob, prostrated himself to the earth, acknowledging in this way the same thing as Abraham himself had done: " I speak to the Lord, when yet I am but dust and ashes " (chap. 18^{27}). Thus Abraham adored Jehovah as now does the servant: *And I bowed myself down and adored Jehovah* (vs. 48, as also above, vs. 26). He then gave most humble thanks: *And I blessed Jehovah, the God of my lord Abraham* (vs. 48), who hath led me by His way which is called the way of truth because it leads to life or into the light wherein is truth; *Who had led me in the way of truth* (vs. 48). It is the Lord of heaven and earth who is that Way, for he is Life itself and the Light of truth. He it was who now betrothed this daughter to Abraham's son; but according to the deepest sense implanted in these words, it was the Messiah himself, the Lord of Abraham, who adopted her as a bride for himself, the one only Son of Jehovah, exactly as stated here: *To take the daughter of the brother of my lord unto his son* (vs. 48).

316. And now Abraham's servant addresses Rebekah's brother and father, the former of whom, as said above [n. 301], represents the posterity in which was the new church as a sister, and the latter the posterity in which was the old church as the parent of the new. That he addresses these two is clear from the answer of Laban and Bethuel which immediately follows. There is no mention here of

Rebekah's mother—who, above (vs. 28 [n. 300]), represented the old church—because now Rebekah represents both the old and the new. The servant now says to them: *And now if ye will do mercy and truth with my lord* (vs. 49), that is, if ye will be led into the way of mercy and truth, or, what is the same thing, be led by Him who is that Way, then am I sure that he will take this daughter as a wife for his son. This is the first object of the servant's enquiry; therefore he says, *Tell me* (vs. 49); but if not, then say this also, in order that my lord may look to some other kindred. Thus speaks the servant: *And if not, tell me; that I may look to the right hand or to the left* (vs. 49). This is the question which precedes nuptials and which is to be left to the decision of those who have the daughter under their authority, as in the present case did Laban, Rebekah's brother, and Bethuel her father. It is because of this representation that Laban is mentioned here, although the daughter was not under his authority. So likewise are questioned the two posterities under whose authority were the churches; the new church being questioned by the disciples of the Messiah, and the old by Moses and the other elders of the house of Jacob. The brother, who is here placed first, and the father, then answer: *Then Laban answered, and Bethuel* (vs. 50), answering as though in one person; for it is not said that *they* answered.[1]

317. Their answer involves that they see that this is a divine matter, and that deep within these proceedings lie many things which are hidden from their eyes. In order then that it may now be clearly manifest that this matter involves also the Messiah and his espousals with both churches, they said, *The word proceedeth from Jehovah* (vs. 50), and these words comprehend all that had been said previously. For the Word is the Messiah who went forth from Jehovah; hence all the Scriptures of the Old and New Covenant are called the Word of God because said by Jehovah through the Word. Therefore, since the Word went forth from Jehovah, they answered, *We cannot speak unto thee evil or good* (vs. 50), that is, they cannot deny—which would be evil—nor affirm, so that it may be good. For it is in the power of Jehovah to choose who shall be the wife for his Son, and to give the choice to whomsoever he will. Hence they say, *Behold, Rebekah is before thee; take her and go, and let her be*

[1] In the Hebrew and Latin this verb is in the third person *singular.*

a wife unto the son of thy lord, as Jehovah hath spoken (vs. 51). From these words it is so clearly seen that what is meant is the Messiah, the Only-begotten of God, and His espousals to both churches, that it cannot be even called into doubt. For when inmost things are being evolved from the words of the Divine Word, all that regards the ministering persons is abolished, and there remain things that are interior; and so, in like manner, if things still more interior are to come to view; and so on. Moreover, in the conclusion of the words, the things which precede are more openly revealed; as in the present case, namely, that the Messiah prayed to Jehovah that he might be allowed to choose a bride from the posterity of the human race, and that he received an answer like this: *Behold, the daughter is before thee; take her, and lead her* to the land of Canaan, where is the heavenly Jerusalem, *and let her be a wife unto his son, as Jehovah hath spoken* from the beginning of creation, and in a clear way (vs. 51). Hearing these words, the servant, that is, all the servants of Jehovah as represented in this servant, prostrated himself before Jehovah, as in the text: *And when Abraham's servant heard these words, he bowed himself to the earth before Jehovah* (vs. 52), adoring Him, as he had done before (vs. 48).

(These words were written in the presence of the saints, who were in the heavens, as was told me, confessing their iniquity; at that time they were all celebrating Jehovah God, in the manner in which [this is done] in the kingdom of God). Whether this should be inserted will be seen later.[2]

318. After the consent, gifts of gold and silver were given to Rebekah, and also garments. As a leader of the old church, she carried a frontlet of gold on her face and also bracelets upon her hands; but to these were now added garments, as was done with Aaron and the priests (respecting which see Exodus 28 and elsewhere); and also vessels of silver and gold, as likewise was the case with the priests when ministering in the tabernacle and afterwards in the temple at Jerusalem; all which things were types, and represented the adornments of the new church; the gold representing goodnesses, the silver truths, and the garments the adornments of the interior man; respecting which we speak elsewhere. The text

[2] This is the first of the Memorabilia to be entered in the *Word Explained*, but it is not cited in the author's index to his *Spiritual Diary*. (See our *Introduction* p. 122, 123.)

reads: *And the servant brought forth vessels of silver and vessels of gold, and raiment, and gave them to Rebekah* (vs. 53). That the Messiah gave all these things to his bride may be evident from the fact that these spiritual gifts, such as goodnesses, cannot be given except by the Fount of goodnesses; still less can truths, except by the Sun of Wisdom, all whose rays shine through that fountain [as] truths. These are the essentials; all other spiritual adornments, here signified by the garments, are forms of the essentials.

319. *And he gave precious things also to her brother and to her mother* (vs. 53). By the brother, here as above [n. 303], is meant that posterity to which the true church was related as a sister to a brother; and by the mother, the church adjoined to that posterity as a mother to a son; not, however, the posterity which was represented in Isaac, or the church which was represented in his mother Sarah; for the latter is the same as that which is now represented in Rebekah as Abraham's daughter-in-law or daughter. It was to her that these sacerdotal gifts of the sanctuary were delivered, and to her that the promise was made; and it is she who is chosen by the Messiah as His bride. The other societies, with their churches, as they are called, also receive their gifts, but only according to their kinship with her. These gifts are here called precious things; and they are blessings which flow from her, like streams from their fountain, to the nations of the whole world, which are to be blessed in the seed of Abraham, according to the promise. But of this bride, or of this chosen church, we have already treated and shall treat again in the following pages.

320. When these things were finished, the espousals were celebrated by a feast: *And they did eat and drink, he and the men that were with him* (vs. 54), exactly according to the solemn rites afterwards instituted in the old church, in which, as in types, were signified the various festivities of the new church as a bride, with the Messiah her bridegroom (Exod. 18^{12}; Deut. $12^{6,7}$; and frequently elsewhere). These feasts are therefore said to be made before Jehovah God [*ibid.*].

321. That the days of the new creation, just like those of the old, are from the evening and the morning, has been mentioned above [n. 121]; also that in the Divine Word days signify entire spaces of time [n. 3]. Here it is said that the elder servant of Abra-

ham's house came to the city of Nahor and to the fountain of water " at the time of evening, even the time that women go out to draw " (vs. 10, 11); and now, when the feast was over, that they tarried all night, and that they rose up in the morning—as stated in the text: *They did eat and drink, he and the men that were with him, and tarried all night. And when they rose in the morning*—(vs. 54). The spaces of time which are called days are just the same in their greatest periods as they are in their least; for it is smallest things that constitute the greatest, just as parts of a like kind, which are types, constitute their generals, which latter when compounded appear as their images. The great day of the creation of the new man is so described in this least of days that an exact image of it comes to view. Its EVENING or shade was the time when the elders of the house of Jacob—here represented in Abraham's servant —came to the fountain of water—by which is meant the Divine Word given by Moses and the prophets—at the time when damsels came from the city of Nahor, Abraham's kinsman, to draw water from that fountain (vs. 11). The NIGHT or deepest darkness came after the espousals or the feast. Such was also the case in the Jewish church, from the time of Solomon to the advent of the Messiah. This darkness is described in chapter 15, in these words: " And when the sun was near to its setting, a deep sleep fell upon Abram,[3] and lo, terror and great darkness fell upon him " (vs. 12). And later on came a still greater darkness, which was hidden even from Abram.[3] " And at last, when the sun was set and darkness had come, behold, a furnace of smoke and a torch of fire, that passed over between those pieces " (vs. 17). This is the darkness which still continues in that nation: " In the same day Jehovah made a covenant with Abram," [3] etc. (vs. 18). The MORNING was the time when the MESSIAH came into the world, or when the Effigy itself appeared which all the types of the old church had set forth in figure. From this morning arises the DAY which goes on to its NOON.

This great day of the creation of the new man is like the lesser and least days which compose it, as already stated; but for the spiritual or new man it is altogether different than for the natural or old man. For the former, the times follow each other from evening to morning and thus to noon, but for the latter, from evening to

[3] The MS has *Abraham.*

night; and the darkness of this night becomes denser, even to the time of noon when it comes to its height. Of this darkness our Messiah speaks as follows: "Yea, and except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. For immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light. And then shall appear the sign of the Son of man; and then shall all the tribes of the earth bewail; and they shall see the Son of man coming in the clouds of heaven with power and glory" [Matt. $24^{22, 29, 30}$].

322. This great day, as it is for the spiritual or new man, is described in this least day as follows: Abraham, with the other servants of the Messiah his Lord who were with him, when they had eaten and drunk, and afterwards had rested over night; and when they had seen the advent of the Messiah like the light of the rising sun, thus in the morning; rose up, or, according to the text: *And when they rose in the morning*—(vs. 54). Then Abraham asked for himself and for those who were with him that he be allowed to go into the Lord's kingdom, or unto the Lord: *He said, Send me away unto my lord* (vs. 54). But this posterity, understood under the person of Laban, and the church, understood under the person of his mother, gave answer: *And her brother and her mother said*—(vs. 55); and they proposed that the days of the nuptials be deferred and the virgin remain at home; they not yet being prepared to send her away to her bridegroom: *Let the damsel abide with us days, or ten; after that, thou shalt go* (vs. 55). But Abraham, foreseeing how great would be the desolation, unless this time should be shortened, as spake the Messiah (n. 321); and alarmed also by the darkness that had fallen upon him in sleep (respecting which see chapter 15^{12}) *said unto them, Hinder me not* (vs. 56); and further: Because Jehovah hath shown me mercy and led me in the way of truth (respecting which see above [n. 315]), hinder me no longer from coming into the Lord's kingdom, or unto my lord; as we read: *Seeing that Jehovah hath prospered my way; send me away that I may go to my lord* (vs. 56). This was the mercy and the truth which he asked of them (vs. 49 above [n. 316]). While they were still in hesitation, they wished to enquire of the damsel, or of the new church which is here called a damsel, what she

herself would say, and whether she wished to enter at once upon the way to the Messiah, her Bridegroom: *And they said, We will call the damsel, and enquire at her mouth* (vs. 57). Being asked, she answered without hesitation that she did so wish: *And when they had called Rebekah and said unto her, Wilt thou go with this man? she said, I will go* (vs. 58). Her father, mother, and brother then sent her away, calling her their sister; for they saw upon her the insignia of the old church, and they believed themselves to be of the kindred of Abraham whose sons they call themselves. Moreover they sent away the nurse, by whom is meant the doctrine of the new church whereby the infants of the new creation are nourished by milk; and also Abraham's servant, by whom, here as above, is meant Abraham himself, as the servant of his Lord; and moreover his men, that is, those who are with him and who are said to sit with him at table: *Therefore they sent away Rebekah their sister, and her nurse, and Abraham's servant and his men* (vs. 59). Rebekah, being now marked with the types of the old church, appeared before their eyes not as a virgin but as the bride of the Priest to God Most High, and no longer did they see in her the effigy of the new church. Therefore Laban and Bethuel blessed her, calling her their sister; but the happy things which they wished her were inspired in them by the Divine, to wit, that the posterity from her might be greatly multiplied, and that her seed, that is, the seed of the woman, not the seed of Abraham, Isaac, or Jacob, might possess the gate of those who hate them, that is Jerusalem; that is to say, might trample the head of the serpent, this serpent being the most relentless enemy and hater of the Messiah and of his bride, that is, of spiritual men, yea, and of the whole human race. This is the enmity which Jehovah God put between the serpent and the woman, and between the seed of the serpent and the seed of the woman (Gen. 3^{14}): *And they blessed Rebekah, and said unto her, Our sister, be thou for thousands of tens of thousands, and let thy seed possess the gate of those which hate them* (vs. 60). After these words, which were not said as a farewell, Rebekah departed with her attendants, who are said to have been virgins, by whom are now meant the servants of the new church. She and they were carried by camels, that is, by the gentiles who are blessed in the seed of Abraham and made co-heirs of the kingdom of God (vs. 46 [n. 311]). *And Rebekah arose*

and her damsels, and they rode upon the camels and followed the man. And so the servant took Rebekah and went away (vs. 61), that is, Abraham led the bride, and this unto his Lord the Messiah who, by the power of Jehovah the Parent, is King and Prince of heaven and earth.

323. It is new or spiritual men among both Jews and gentiles that constitute the church which the Messiah adopted as a bride. This church is now represented in Rebekah, and the Messiah in Isaac who is now awaiting his bride, brought to him by the servant of the house of Abraham and his men. First then comes mention of the circumstance that Isaac had departed from the land where he had been, to another land which is called the land of the south; as we read: *And Isaac had departed from, unto which he had gone, Beer-laha-roi; and he dwelt in the land of the south* (vs. 62). Of Abraham we read that he abode both in the land of Canaan and in the land of the south, that is, in the land of Palestine where Abimelech was king. The land of Canaan was the land promised to Abraham's posterity; so likewise was Palestine which was inhabited by gentiles [n. 262 *fin.*]. The former land, the land of Canaan where was Jerusalem, signifies the Jewish people, its inhabitants; while Palestine signifies the gentiles, now conjoined to Abraham by a recent covenant—as the reader may see confirmed above [n. 262]. And now we read here that Isaac had gone to the land of the south. Since under the person of Isaac is now understood the Messiah, and under that of Rebekah the church which the Messiah adopted for a bride unto himself, the sense that lies inmostly contained in these divine words follows as a consequence, namely: that the Messiah came into the world to adopt his bride, and that he then departed from the land of Canaan, where were the Jews, to the land of the south, that is, to Chaldea, where were the gentiles—as indeed was actually done in the New Covenant. That this and still more is involved in the letter, is quite clear from this divine speech; for it is said of Isaac, that he "departed from," that is, from the *place*, the *person*, the *time*, etc.

324. That the Messiah frequently went out to pray may be evident from the Word of the New Testament. And since he came

into the world from love and mercy—the love of saving the world and of establishing a church—it may be evident that he prayed especially for the church, and indeed before Jehovah his Parent, under heaven. In the history of Isaac, this is expressed as follows: *Isaac went out to pray in the field* (vs. 63). And since the Messiah saw that the Jewish people had long been in such thick darkness that they did not know that all the rites of the old church regard Him and no other, and that the Mosaic and prophetic Scriptures foretell this his advent, therefore it is said that he came at the time of evening, or, according to the text: *When evening drew nigh* (vs. 63). And since, at such times, he lifted up his mind to heaven and then also prayed, this is expressed as follows: *And he lifted up his eyes and saw* (vs. 63). And lo, he then saw the gentiles in whose land he was and who here, as above [n. 311] are signified by the camels: *Behold the camels were coming* (vs. 63). And when, in that same land, the land of the gentiles, this church or the members of this church, here, as above [n. 322] effigied in Rebekah and her attendants, lifted up their eyes at the same time and indeed toward heaven, and prayed that they might know the Messiah, whose advent the saints and the faithful had so long awaited, lo, they saw Him near them. This is set forth in these words: *And Rebekah also lifted up her eyes, and she saw Isaac* (vs. 64). At sight of him, and in order to worship him with reverent mind, she is said to have alighted from the camel: *And she alighted from the camel* (vs. 64). This indeed also involves an arcanum; it signifies that this church separated itself from the gentile church and its profane rites, and worshipped the true God; for they, of whom it would consist, were chosen. For we read here that she alighted from the camel before she knew the Messiah; indeed, it was after this act that she enquired of the servant, that is, consulted the elders of the house of Jacob, here signified by Abraham's servant, as to who the Messiah was, and whether He who was born at Bethlehem would teach also in their land. In the text this is expressed as follows: *And she said unto the servant, What man is this that walketh in the field to meet us?* (vs. 65), that is, where the harvest was, there did He go to meet those that sought Him. The answer was given by those elders who were

waiting for the advent of the Messiah, yea, and who also preached it, as did John the Baptist, His disciples, and many others; and these said, This is the Messiah: *And the servant said, It is my lord* (vs. 65). At sight of him Rebekah, who represented in herself the two churches, the old and the new, as one, took her veil—the veil which the Jews used in their divine worship, and still use—and covered her face with it; by which act she would signify the types of the old church, and the fact that, concealed beneath them lay the effigy. In the Word, this is expressed thus: *And she took a veil and covered herself* (vs. 65). The disciples of the Messiah, and many others besides who preached him and were his servants, the administrators of his house (vs. 2), told their Lord all the marvels that had been done in his name, and all those other events spoken of in verses 42 to 61—which the reader may consult: *And the servant told Isaac all the things that he had done* (vs. 66). The Messiah introduced this virgin, still covered with her veil, into the tent of his mother, that is, into that sacred building where things divine were administered. That by the tent of Abraham and Sarah is meant a sacred building, such as the tabernacle or temple where things divine were administered, see above, chapter 18[1, 10]; n. 198. But by Sarah the mother is here meant the old church; and it is in into her tent, we read, that this virgin was first introduced: *And Isaac brought her into the tent of Sarah his mother* (vs. 67). It is clear also from the Word of the New Testament that the Messiah taught in the temple, interpreting the Scriptures and showing that the rites of the old church were all types, and that for this reason it was commanded that their faces should be covered over with a veil; but that now, with his coming into the world, this veil should be drawn away. This church was like a bride covered with a veil; but when the veil was drawn away, it became like a wife. So with Rebekah in the present case: *And he took Rebekah and she became his wife* (vs. 67). Moreover, these words also have in view the kingdom of the Messiah, of which we speak elsewhere. From this church, the Messiah, the only-begotten Son of God, our Lord, received consolation after his mother, that is, after the old church, which thus was extinguished. This is according to the interior sense of the words concerning Rebekah and Isaac, of whom it is said: *And he loved her. So Isaac received consolation after his mother* (vs. 67).

§ 37

Genesis XXV

1 Then again Abraham took a wife, and her name was Keturah.
2 And she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
4 And the sons of Midian: Ephah and Epher, and Hanoch, and Abidah, and Eldaah. All these were the sons of Keturah.
5 And Abraham gave all that he had unto Isaac;
6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from-with Isaac his son while he yet lived, eastward unto the land of the east.

325. In that great society which is called the entire globe, there are four classes of men. Men of the FIRST CLASS are those who are called spiritual; men of the SECOND, those who are called natural; men of the THIRD, those who are called intermediate; and men of the FOURTH those who are the opposite of all these. These classes of men are set forth for our contemplation in the sons of Abraham by his different consorts and the partners of his bed; the first class, namely, spiritual men, in Isaac, born from Sarah his wife; the second or natural men, in his spurious sons by his concubines; the third or intermediate men, in the sons by his wife Keturah; the fourth, who are opposite to all the others, in Ishmael, born of the bondwoman Hagar. These men are born in the following order: First, Ishmael by Hagar, then Isaac by Sarah, then the six sons by the wife Keturah, and finally a number who are not mentioned, by the concubines. Since therefore Abraham's whole life, as described in the Divine Word, contains things most deeply arcane and which regard both the middle times and the last, so with the period of his life which is now described.

326. The FIRST CLASS OF MEN, or those who are spiritual, were treated of above in the life of Abraham and Isaac and will be treated of still further. They are those who are called purely spiritual and heavenly men, actuated not by the love of self but by the love of their brethren; free by nature, yet serving all men, but servants of

the One Messiah [alone]. For they are types of Him who is the Lord and Prince of the whole of heaven and earth; who is the Love of all men; who from love alone, from mercy alone, and from grace alone, freely offered himself as a lamb, a victim for the whole human race. Consult what was said above respecting Isaac, offered as a sacrifice by Abraham his parent (chap. 22^{1-19}; [n. 266 *seq.*]).

327. The FOURTH CLASS OF MEN, or those who are of an opposite character, were treated of above in the life of Ishmael and Hagar [n. 258 *seq.*]. Of Ishmael and his sons it is said: "He will be a wild ass among men, his hand against all, and the hands of all against him; yet he shall dwell in the presence of all his brethren" (chap 16^{12}). And in the continuation of the present chapter we read: "Before the faces of all his brethren it fell"—that is, he dwelt [4] (vs. 18). These men, of whom Ishmael is described as the parent, are men who are wild beasts and nothing but animals, being actuated by the love or the heat of the love of themselves and not of another; men who by nature are servants, and hence, in themselves, are enemies of the human race, not unlike the devil himself who is the leader of such wild beasts and animals, the prince of the loves of self, in himself a servant, that is, bound to servitude, the most relentless enemy of all men. Concerning the life of these men, see the treatment of Ishmael in Genesis, chapter 16.

328. The THIRD CLASS OF MEN, who are midway between the spiritual and natural and who are therefore called intermediate, is the class treated of in the present chapter. After the death of his wife Sarah, Abraham married Keturah, who was thus the genuine partner of his bed; the words of the text are: *Then again Abraham took a wife, and her name was Keturah* (vs. 1). And because here, as just above, the Messiah himself is represented in Abraham and also in Isaac, he is said to have had other sons by another wife. These

[4] Swedenborg explains the words "it fell" (cecidit) as meaning "he dwelt" (habitavit), and in this he agrees with Schmidius who, after *cecidit,* adds the explanatory words *habitatio ipsi.* The Latin *cecidit,* like the Hebrew word of which it is here a translation, means not merely "he fell" but also "it fell by lot," "it was allotted"; and that both these meanings are involved in the present text is shown in n. 344. With Schmidius' explanation, therefore, the translation of this verse is, "There fell to him *by lot* (or there was allotted to him) *a habitation* before the faces of all his brethren." This interpretation agrees with Swedenborg's translation in *Arcana Coelestia,* n. 1951. The Authorized Version erroneously translates the passage, "He died in the presence of all his brethren." See Clarke's *Commentary in loc.*

sons are merely mentioned but their life is not described. They are six in number: *And she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah* (vs. 2). Of the sons of these, none are mentioned here, except the two sons of Jokshan and [the five] of Midian, namely, Jokshan's sons: *And Jokshan begat Sheba and Dedan* (vs. 3); and also the three sons of the last named or Dedan: *And the sons of Dedan were Asshurim, and Letushim, and Leummim* (vs. 3); [and Midian's sons Ephaha and Epher, etc. (vs. 4)]. In the text these are not called Abraham's sons but Keturah's; and among them are also mentioned seven grandsons and three great-grandsons. The text reads: *All these were the sons of Keturah* (vs. 4). Men of this class who are midway between the spiritual and the natural and are here meant by the sons of Keturah, if distributed into particular classes, that is to say, if this genus be distributed into its species and these again into theirs, form as many classes as there are here sons and grandsons, namely, sixteen. Moreover, as is the case elsewhere, these classes and their nature are signified by their names.

329. *And Abraham gave all that he had unto Isaac* (vs. 5). In the single words of the Divine Word is implanted an infinitude of things. Hence within the words here, is contained the truth, not only that all things in the heavens and on earth were given by Jehovah the Parent to the Messiah, his one only Son, but also that the inheritance of the kingdom was given by the Messiah, signified by Abraham, to the spiritual man, signified by Isaac. Hence the spiritual man, that is, spiritual men adopted by the Messiah and regenerated by the Holy Spirit and thus become new, are called sons and heirs, and indeed heirs of the land of Canaan, that is, of the heavenly kingdom.

330. The SECOND[5] CLASS OF MEN, or those who are natural, that is, who lead a natural life, are here meant by the sons of Abraham born of his concubines, and who, not being the offspring of a genuine bed, are called spurious sons. To these Abraham is said to have given gifts: *But unto the sons of the concubines which Abraham had, Abraham gave gifts* (vs. 6). Here Abraham's name is repeated, in order that thereby it may be understood that they were sons of a man but not sons of God; for we read: " which Abraham

[5] The MS has " third," but this is clearly a slip.

had." As regards the gifts, Abraham gave them gifts in order that it may be signified that it was another Abraham who endowed them; that is to say, that, here as above, it was the Messiah who granted them natural and spiritual gifts.

331. But since the spiritual man and the natural, like the internal and the external in a man himself, are not readily concordant in one society—for the spiritual man who in himself is master is attacked by the natural who in himself is a servant—therefore discords and dissensions arise; and, as a result of these, governments of various forms, and laws, and punishments, whereby societies are held together—which was not the case among primeval peoples. Hence the sons of the concubines, that is to say, natural men, were sent away from Isaac, the spiritual man, while Abraham was still living: *And he sent them away from-with Isaac his son, while he yet lived;* or, [as the other interpreter has it:] *While he was yet in life* (vs. 6). The expression " from-with " in the text indicates that which is with oneself and in society, and which is to be sent away or rejected from oneself and from society *eastward, unto the land of the east* (vs. 6), or wherever the rising sun is seen, thus to all quarters, as it were. This is the literal sense. But the sense that lies more deeply within, is that the Messiah, here understood by Abraham, will divide those who previously had been gathered into a unit like the sons in Abraham's house, separating the natural men from the spiritual, as the spurious from the legitimate, or as oats from barley; and that he will do this from the time of his advent into the world up to the time when he will come to judge the living and the dead and to remove and separate the latter from the former. This time is called the time of His life, or, as the text reads: *While he was yet in life.* Then, spiritual men, or the sons of God, will inherit all things, as we read here of Isaac; while natural men, or the sons of man, will be sent away to the land of the east. This is what we read concerning the sons of Abraham born of Sarah his wife and of his concubines, that is to say, concerning the First and Second [6] class of men. With regard to the sons born of the wife Keturah, who were of an intermediate sort and are called the third [7] class of men, it is not said that these also were sent away from the

[6] The MS has " third." See n. 330.
[7] The MS has " second."

house; but of Ishmael, as the parent of those who are against all men and who are referred to the fourth class, it is told that he was cast out of the house together with his mother.

§ 38

[Genesis XXV]

7 And these are the days of the years of Abraham's life which he lived, a hundred years and seventy years and five years.

8 Then Abraham gave up the ghost and died in a good old age, an old man, and full, and was gathered to his peoples.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before the faces of Mamre;

10 The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.

11 And it came to pass, after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.

332. From what has preceded we learn that the whole life of Abraham was a continuous type of the Messiah; and that the same is true of his death and burial will become evident from what follows. The first thing treated of here is the age of Abraham's life, which filled a hundred and seventy-five years: *And these are the days of the years of Abraham's life which he lived, a hundred years and seventy years and five years* (vs. 7). These days of the years of Abraham involved as many secular days as the days that must pass by, from the first advent of the Messiah to his second, namely, when he will come to judge the living and the dead and to separate the latter from the former, which period was called above the " time of his life " (vs. 6, n. 331).

333. After this time of life Abraham is said to have given up the ghost, and indeed to have died in a good old age with which he was filled: *Then Abraham gave up the ghost, and died in a good old age, an old man and full* (vs. 8). From the many centuries that have now elapsed since the advent of the Messiah it can be quite evident that this time or age may be compared to old age; and that in the world His life is not far from breathing its last—which indeed it is doing, while but a grain of faith remains among the gentiles and

none at all with the Jews so called; for life consists in the faith whereby we are justified. This then it is which breathed its last. But Abraham, the parent of the faithful, died among his people in a good old age, as also had been previously promised him: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" (chap. 15^{15}). Since the most interior understanding of the words is that which regards the life of the Messiah, that is, faith in the Messiah, we may gather from this why it is said a second time that Abraham was an old man and full; for spiritual old age and fulness precedes the extinction of this life or of faith, that is, it precedes death which is damnation.

334. Abraham is said to have given up the ghost as an old man, and also to have died in old age. This repetition confirms the statement that it is the faith of the gentiles, which is the Messiah's life on earth, that gave up the ghost; and that it is Abraham, that is, Abraham's descendants, who, having attained life by faith in the Messiah, died in a good old age and were gathered in peace to their fathers or ancestors (chap. 15^{15}), or to their peoples or countrymen, as we read here of Abraham their parent: *And he was gathered to his peoples;* or, as the other interpreter has it, *was gathered to his countrymen* (vs. 8). This being "gathered to one's ancestors" or countrymen is a translation into life by the Messiah, the Prince of heaven and earth, who gathers the faithful of the whole globe; for corpses cannot be said to be gathered to their people.

335. There are two parts of man, the one spiritual and the other natural; the former is living, the latter dead. Abraham is said to have been buried only by his two sons Isaac and Ishmael, the former of whom was a spiritual man and the latter a merely natural man, as the reader may see shown above [n. 252 *seq.*]. By this circumstance is signified that the spiritual or living part of him was gathered to his people, or to his sons, while the natural or dead part was consigned to the grave. Hence it is said that Abraham was placed not only in the cave of Machpelah, but also in the field of Ephron: *And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before the faces of Mamre; the field which Abraham purchased of the sons of Heth* (vs. 9, 10). As to the other particulars

respecting the place of this burial, the field, the cave, etc., see above (chap. $23^{12, 15-20}$; n. 276, 279).

336. That this burial also signifies the burial of the Messiah, his descent to the dead,[8] and finally his resurrection into the heavens and thus the gathering of the faithful unto himself, see the passages cited in chapter 23 [n. 276 *seq.*]. Therefore, since the Messiah is represented in Abraham, and his church in Sarah the wife, it is said here that both of them, the husband with his wife, were now buried. The words are: *There was Abraham buried and Sarah his wife* (vs. 10).

337. When therefore Abraham and his wife Sarah had passed away, and she had been buried with him, that is, when Abraham's descendants, who are called his seed, together with the church, or Sarah their mother, had died—for by marriages with the Canaanites and others they had become spurious, with the exception of that single branch from which would be born and was born the Messiah, though this branch also abounded in iniquities—then not one of them could rise again to life until Divine Justice had been fulfilled. And because this could be done by no mortal man, therefore the Messiah, the one only Son of God, from pure love and pure mercy both underwent death and suffered himself to be laid in the sepulchre, and thus took upon himself their iniquities and damnations. This then is what is meant by the burial and death of Abraham. But we read that after this death God blessed Isaac according to the following Word: *And it came to pass after the death of Abraham, that God blessed Isaac his son* (vs. 11). Hence the Messiah is no longer represented in Abraham but in Isaac, who now succeeds in Abraham's place. It is Isaac, therefore,—Abraham risen again from the dead into life—whom God blesses, and to whom he restores the church, for which he had died; and, moreover, gives a new church—both churches, as stated above (n. 323, 324), being represented in Rebekah whom Isaac received in Beer-lahai-roi, whom he took as his wife, and loved her, and so " received consolation after his mother " (chap. $24^{62, 67}$). This then is the inmost sense of the words before us: *That God blessed Isaac*, or, *his son; and Isaac dwelt by Beer-lahai-roi* (vs. 11).

[8] See n. 276 *note*.

§ 39

[GENESIS XXV]

12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these are the names of the sons of Ishmael, by their names, according to their generations; the first-born of Ishmael, Nebajoth; and Kedar, and Abdeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadad, and Tema, Jetur, Naphish, and Kedmah:

16 These are the sons of Ishmael, and these are their names, in their towns, and in their castles; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, a hundred years and thirty years and seven years; and he gave up the ghost and died, and was gathered unto his peoples.

18 And they dwelt from Havilah even unto Shur which is before Egypt, as thou goest toward Assyria. Before the faces of all his brethren, it fell.[9]

338. In the Word of the old church there are two who are principally represented under the forms of human persons, namely, the Messiah, the King and Prince of all heaven and earth, and the devil, the prince of the world. Both the former and the latter are represented not only under the forms of human persons but also under those of animate beings of a lower sort; as for instance, the Messiah under the form of lambs, and the devil under that of wild beasts. Nay, they are also represented under the forms of inanimate things; thus the Messiah under the form of the tree of life, and the devil under that of the tree of the knowledge of good and evil.

339. Therefore, in the present series, our Messiah is so represented under the persons of Abraham, Isaac, and Jacob, the parents of the old church, that not even the least part of their life is told in the Divine Word which does not have respect to him. But the devil is represented in Ishmael, in that Ishmael was a wild man and opposed to his brethren; while under the persons of the rest of Abra-

[9] See n. 327 *note*.

ham's sons are represented those who are of an intermediate sort, as said above [n. 325 *seq.*].

340. When Isaac (under whose person—Abraham being dead and gathered to his countrymen—is represented the Messiah) had been blessed by God, then are given the generations of Ishmael: *Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham* (vs. 12). Since under the person of Ishmael is represented the devil, as stated above, therefore, the origin of Ishmael is here presented first, to wit, that he was born of Abraham and born unto Abraham. This involves that the devil was created the prince of the world, and became a son, as it were; hence he is called the " son of the dawn " [Isa. 14^{12}], and thus is likened to a herald and servant, who nevertheless [at the coming of his master] is put to flight like the dawn at the rising of the sun. He is therefore born a servant like Ishmael (of whom see above, chapters 16, 17, 21); and that this might be indicated and also declared, it is again related that Ishmael was borne by Hagar the Egyptian, Sarah's handmaid.

341. The generations of Ishmael are then given, but in a few words, and merely as to their names, under which are also meant so many stocks of that prince of old who is now the devil. The names are as follows: *And these are the names of the sons of Ishmael, by their names, according to their generations; the first-born of Ishmael, Nebajoth, and Kedar, and Abdeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadad, and Tema, Jetur, Naphish, and Kedmah* (vs. 13–15). Because, as said above, he was made the prince of the world, therefore not only are his sons or progeny called princes and said to be set over cities and castles, but they are also enumerated as being twelve, as moreover had been previously foretold (chap. 17^{20}). Hence comes the number twelve as applied to the sons of Jacob, the tribes arising from them, the disciples, etc., who were all twelve in number; by which number is signified, that from first creation an equal number of things were created as servants of the Messiah, the only-begotten Son of God, and were made of service. *These are the sons of Ishmael, and these are their names, in their towns, and in their castles; twelve princes according to their nations* (vs. 16).

342. As in the case of Abraham's age (vs. 7 [n. 332]), so from

Ishmael's, which was one hundred and thirty-seven years, can be deduced the length of time which that prince would live or carry on his life in the world. His life, however, is death, being the opposite of life itself. After this period of his age, Ishmael is said to have given up the ghost. But of Ishmael and his descendants, in like manner as of Abraham and his descendants (for here and elsewhere the descendants are understood in their parent), we read that he died and was gathered to his peoples or ancestors: *And these are the years of the life of Ishmael, a hundred years and thirty years and seven years; and he gave up the ghost, and died, and was gathered unto his peoples* (vs. 17). Thus from the repetition, namely, that he gave up the ghost and that he died, the same thing is understood as in the case of Abraham above (vs. 8, n. 333, 334), namely, that under the form of a single person more than one was set forth to view.

343. Moreover, we also read that not only are the sons of Ishmael called princes but also his twelve generations or the nations which were to spring from him; according to the words: *These are the sons of Ishmael, twelve princes according to their nations* (vs. 16); and also that they dwelt in the most opulent lands, namely, from Havilah to Shur: *And they dwelt from Havilah even unto Shur, which is before Egypt as thou goest toward Assyria* (vs. 18). From these words it is seen not only that this prince of the world, the parent of so many princes, was raised up to the highest honors, but also that he became exceedingly opulent; thus that he excelled not only in honors but also in riches. Hence honors and riches are also called " the world " or " the goods of the world "; and therefore we read that his tree, called the tree of the knowledge of good and evil, was planted in the midst of paradise. Moreover, it is worthy of note that, of the rivers derived from paradise, the principal one encompassed the land of Havilah where were things most precious, to wit, gold and gems; according to the words: " The name of the first river (which went out of the garden) is Pison, the same compasseth the whole land of Havilah where there is gold; and the gold of that land is of the best; there also is bdellium and the shoham stone " (Gen. $2^{11,12}$); moreover the third river went toward the east of Assyria (*ibid.*, vs. 14); and, as we read in the present text, it is these lands that were inhabited by the descendants of Ishmael.

344. Besides this, it is also added: *Before the faces of all his brethren, it fell* [1] (vs. 18). This involves both that this prince of the world fell and, as regards the descendants of Ishmael, that it fell by lot, that is to say, that they dwelt in these lands. The latter meaning is clear from the words in chapter 16, where it is predicted that " he shall dwell in the presence of all his brethren " (vs. 12). What more this divine prediction involves, and what the rivers going from paradise through the land of Havilah and Assyria where lived the descendants of Ishmael, is among the secret things that belong to God.

§ 40

[GENESIS XXV]

19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.

20 And Isaac was a son of forty years when he took Rebekah to wife, the daughter of Bethuel the Aramean of [2] Paddan-aram, the sister of Laban the Aramaean.

21 And Isaac made supplication to Jehovah for his wife, because she was barren; and Jehovah was entreated of him; and Rebekah his wife conceived.

22 And the sons struggled together in her womb, and she said, If it be so, why am I? [3] And she went to enquire of Jehovah.

23 And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels; and people shall prevail over people, and the greater shall serve the lesser.

24 And when her days to be delivered were fulfilled, behold there were twins in her womb.

25 And the first came out red all over like a hairy garment; therefore they called his name Esau.

26 And after that came his brother out, and his hand took hold

[1] See n. 327 note.

[2] Schmidius' Latin which Swedenborg follows is, *filiam Bethuelis Aramaei, ex Paddan-aram.* Judging merely from the literal signification of the word *ex*, this might be translated either " the daughter of Bethuel, the Aramean of (the place) Paddan-aram " or " the daughter of Bethuel the Aramean of (the wife, *i.e.* by the wife) Paddan-aram." See n. 347, where the latter interpretation is suggested.

[3] Schmidius explains this as meaning: If this is to be my case, why do I live?

on Esau's heel; therefore they called his name Jacob. And Isaac was a son of sixty years when she bare them.

27 And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was an entire man, dwelling in tents.

28 And Isaac loved Esau because his venison was in his mouth; but Rebekah loved Jacob.

29 And Jacob cooked pottage; and Esau came from the field, and was faint.

30 And Esau said to Jacob, Give me, I pray thee, that I may eat of the redness, even of this redness; for I am faint; therefore he called his name Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said to him, Behold, I go forth to die; and what profit is this birthright to me?

33 And Jacob said, Swear to me this day; and he sware unto him. Thus he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

345. In the acts of the life of Abraham, of Isaac, and of many others, are mere representations of the things that will come to pass with their posterity even to the end of ages; but the essentials of the things lie deeply concealed under coverings, just as an infant lies under its swathings, and, to continue the comparison, as inmost things lie in manifold series within the tunics and membranes of the infant itself. The historical relations of the Divine Word are just such coverings or swathings; if they be evolved, interior things lie exposed to view, and if these in their turn be evolved, things still more interior come forth, and finally things inmost. The latter, that is, the inmost, regard solely the Messiah and his kingdom, while the former, which are called the more interior and the interior, or which lie next beneath the coverings, regard the church of the Messiah and other things of a like kind.

346. Now as things interior and inmost lie under coverings in their due series, or as effigies lie under their conforming types, so the persons, the acts of whose lives are recounted in the Divine Word as historical happenings, represent now the Messiah, now their own posterity, now the church both old and new, now the things of the

priesthood, etc. Of Abraham, as representatively presenting in his own person, sometimes the Messiah and sometimes his own descendants, we have already spoken; we must now speak of Isaac, Rebekah, Jacob and Esau. In order that the interior and more interior things lying concealed beneath the story of their birth may be evolved so as to appear, it must first be known that Isaac here represents his posterity up to the time of the advent of the Messiah, and beyond; Rebekah his wife, the two churches but especially the new church; Esau, the priestly things of the old church with their sacred rites; and Jacob, the priestly things of the new church, and all that has regard thereto.

347. That Isaac represents his posterity even to the time of the Messiah is plainly to be seen merely from the introduction, and furthermore from what follows afterwards; for it is here said that Isaac's generations are treated of, when yet the subject concerns solely the birth of Esau and Jacob: *And these are the generations of Isaac, Abraham's son. Abraham begat Isaac* (vs. 19). That Rebekah represents both churches, the new as a virgin and at the same time the old as a wife, see above at chapter 24 from beginning to end; and that here also she represents both churches, but especially the new as copulated and joined to the old, is clear from the mention of her family which is here repeated: *And Isaac was a son of forty years when he took Rebekah to wife, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean* (vs. 20). As to what her father Bethuel represents, and what her mother who is here for the first time called Paddan-aram;[4] also what Laban represents as the father-in-law of Jacob, to wit, the gentiles, to whom Rebekah was related both as daughter and as sister—this may be evident both from the chapter just cited and from the chapters that follow: also from the fact that they are all here called Arameans.

348. That Rebekah, the betrothed of Isaac, whom he afterwards took to wife, by reason of the insignia of the old church which had been brought to her by Abraham's servant—that is, by the elder ministers of the house of Jacob, who are understood under the per-

[4] [By the author:] The place also seems to be so named in Genesis 28[2] ["Arise, go to Paddan-aram, to the house of Bethuel . . . and take thee a wife of the daughters of Laban"]. (*See whether it is the wife or the place.*) [Confer note to Gen. 25[20] as printed above.]

son of this servant—was regarded as the leader, as it were, of that old church, see at chapter 24 [n. 297, 314, 322]. But, without the new church, this old church, called more properly the Jewish, was considered by the descendants of Isaac who expected the Messiah, as no other than a barren wife; and indeed, in itself it must be so considered. And when Isaac, that is, his descendants just referred to, perceived this, he is said to have made supplication for his wife, and to have entreated that Rebekah might conceive—the text does not yet say that she might bring forth: *And Isaac made supplication to Jehovah for his wife, because she was barren; and Jehovah was entreated of him, and Rebekah his wife conceived* (vs. 21). Here Jehovah is mentioned twice, and also *wife;* and this in order that, in addition to the sense of the letter, the inmost meaning also might shine out, the meaning, namely, that the Messiah, here understood under the person of Isaac, prayed to Jehovah his Parent that the old church be not thus barren; and that He was entreated; besides still more things which are involved in these words.

349. Then, under the words that next follow, is presignified the conflict between the administrators of the old church and those of the new—both of whom are represented under the person of the sons whom Rebekah carried in her womb: *And the sons struggled together in her womb* (vs. 22). It is not said here that infants struggled together but sons; for infants, that is, the administrations of the two churches, do not struggle together, but only the church's sons, like Esau and Jacob, of whom we shall speak presently. Rebekah herself, who, as was said, represented both churches, could not believe other than that the administrations of both churches would live in concord like two infants in a womb. Hence she said, *If it be so, why am I?* (vs. 22). That this speech concerns the Messiah also, is very evident from the words themselves, which are so concisely uttered. And because the arcanum was such that it involved the Messiah and his kingdom, it is said that Rebekah, the leader, as it were, of both churches, went to consult Jehovah: *And Rebekah went to inquire of Jehovah* (vs. 22).

350. That here two posterities are meant, of which the one is called a nation or nations and the other a people; and that these posterities will mutually separate each from the other, is clearly evident from these words: *And Jehovah said unto her, Two nations*

are in thy womb, and two peoples shall be separated from thy bowels (vs. 23). By nations is properly meant all that posterity, both before the time of the Messiah and after it, [which] would be adopted into the congregation of the church. These nations are what are said to be in one womb. But by two peoples are properly signified those two posterities of which the one was called the Jewish and the other the Israelitish.[5] The former are the nations and the latter the peoples, who from the bowels of their mother will mutually separate each from the other; but all separations whatsoever that occur in such matters as concern the churches are here expressed simultaneously. Of these it is now predicted: *And people shall prevail over people; and the greater shall serve the lesser* (vs. 23). It is not said here that the Jewish people will prevail over the Israelitish, nor that the latter will serve the former, but that one will prevail over the other and the greater will serve the lesser. Thus it is left unsettled whether Esau will prevail over Jacob or Jacob over Esau; consequently whether the gentiles will prevail and will serve the Jewish people, that is, Isaac's and Jacob's descendants, or whether the latter will serve the gentiles. But this matter is placed in clearer light in the Prophet Malachi, 1^{1-14}.

350[a]. Since therefore Isaac as the father, represented both Jewish peoples, and Rebekah as the mother both churches, the old and the new, the question arises, What did she carry in her womb when she was impregnated by her husband? The conclusion follows that it was such things, commonly called ecclesiastical, as were the essentials of both churches. Wherefore, when the time of birth was at hand, that is, when those churches were to be born, it was noted that there were two infants, like two churches, in the womb of one mother, or, as the words read: *And when her days to be delivered were fulfilled, behold, there were twins in her womb* (vs. 24). Thus the two infants born of this mother and father must needs represent the priestly things or the administrations of both the churches. The elder represented such things as regarded the Jewish church, that is to say, its sacrifices and its altars, and consequently its blood and its fires. Hence he is said to have come out red, according to the words: *And the first came out red* (vs. 25).

[5] [By the author:] N.B. Concerning these nations and peoples, see n. 1367, 1368.

These sacrifices, being made with bullocks, kids, or lambs, and being moreover merely types and coverings of the new church, are likened to a hairy tunic, like that with which the younger son was afterwards clothed by his mother when he feigned to be the elder (chap. 27^{16}). Hence the son who was first by birth is said to have come out *all over like a hairy garment; therefore they called his name Esau* (vs. 25).

351. When therefore the first-born had come from the womb, his brother, while still remaining therein, is said to have taken hold of his heel with his hand: *And after that came his brother out, and his hand took hold on Esau's heel* (vs. 26). By this is signified the coherence of the new church with the old, or that the former, with its extreme part extended above its head, that is to say, with its hand, which is one of the extremities of the body, took hold of the lowest part or heel of the latter, and thus immediately followed his brother who was first by birth; he is not as yet described as being smooth and white. Hence it is clear that, as Esau represents the sacrifices and rites of the old church, so Jacob represents the priestly functions of the new; and that both these offspring were continuously conceived from one father, were carried by one mother, nourished together in one womb, but brought forth at different times: *Therefore called they his name Jacob,* or, a "holder of the heel" (vs. 26); confer n. 1701.

352. It is also stated that Isaac had now fulfilled the age of six centuries—reckoning ten years as a century, as is often done in the Divine Word: *And Isaac was a son of sixty years when she bare them* (vs. 26). That this number of years, or rather of centuries, involves here the times of the duration of both churches, may also be evident from many considerations.

353. Since Esau had taken from his mother's womb that which represents the administrations of the sacred things of the old church; and since these sacred things consisted of sacrifices, and also of cakes made of bread, which were called mincha [6] or oblations, therefore it is said that when he grew up he became a cunning hunter and a man of the field. What hunting it was, namely that it was the hunting of kids and rams which were also offered as victims, may be evident from chapter $27^{3,4,9}$; it may also be evident

[6] See n. 304 *note.*

that he was called a man of the field, because of the offerings prepared of fine flour, etc.; concerning which see above (chap. 18[6,7]; [n. 200, 201]); the same is also clear from verse 17 of the following chapter (chap. 27). Hence we read of him: *And the boys grew; and Esau was a cunning hunter, a man of the field* (vs. 27). Thus Esau represented the administrator of the old church. But Jacob, who was born later and who was a man, white and smooth of body, did not seek sacrifices from the forest but from the flock at home; thus he also used bread and the like, as may better appear later on. Consequently he sought for a holy life, not from victims as types, nor from the law, but from the Messiah himself, the Savior of the world, from faith in Him and from His justice, and not his own. Hence he is called an entire man, as also was Abraham (chap. 17[1]); and he is said to have dwelt in tents, that is, in temples and their sanctuaries, according to the reading of the Word: *And Jacob was an entire man, dwelling in tents* (vs. 27). That a tent signifies the tabernacle and temple, see above (chap. 18[1] [n. 198]); but dwelling in tents is divine worship itself. From these considerations it can now be evident that Jacob represents the priestly things of the new church while Esau represents those of the old.

354. That Isaac as a parent here effigies in himself his own posterity, that is, the Jewish people, see above (vs. 19 [n. 345–46]). Hence he is said to have loved his first-born son or Esau, in whom were represented the sacred rites and priestly things of that people; and because he praised these, therefore it is said that the venison of his son was in his mouth: *And Isaac loved Esau because his venison was in his mouth* (vs. 28). As to what this venison was, see verse 27 above. Rebekah on the other hand, who here as above (vs. 20, [n. 348–49]) represents both churches, loved Jacob, that is, the priestly things of the new church which are represented in Jacob (vs. 27). She had carried both sons in her womb, but, perceiving with pain that they struggled together (vs. 22), she loved the last born who with his hand took hold of the heel of the first-born (vs. 26), and who afterwards came out white and smooth and not red and hairy (vs. 25): *But Rebekah loved Jacob* (vs. 28).

355. Jacob is now said to have prepared pottage, and, as appears from what follows, to have stirred it over the fire, which circum-

stances represent the sacrifices of the old church; for that he took lentils in place of bread is clearly seen from verse 34; and that this pottage was red as if from blood, from verse 30: *And Jacob cooked pottage* (vs. 29). It is said that when this had been prepared, Esau returned home, returned that is from the field where a like thing grew. And because he had been cultivating this field he is said to have been faint by reason of his labor and cultivation: *And Esau came from the field, and was faint* (vs. 29).

356. What is here signified by Esau's calling this pottage *redness*, and by his being named Edom from *redness*, is seen quite clearly from verses 25 and 30. The words read: *And Esau said to Jacob, Give me, I pray thee, that I may eat of the redness, even of this redness; for I am faint; therefore he called his name Edom* (vs. 30). It is so clear from these words that what is here meant is the blood of the new church, the type of which was the blood of the victims of the old church, that it cannot be called into question by anyone; for the word *redness* is here mentioned twice, as follows, "Give me, I pray thee, that I may taste of the redness, even of [this] redness," that is to say, of that redness of the old church and of this of the new, for he was speaking to Jacob. At the same time he added, "For I am faint," faint, namely, from the labor and cultivation of the field, as stated just above [n. 355]. Moreover, that this is the case is also clear from the fact that, because of this request and of his hunger, his name was called Edom, that is, Redness. He would not have been so called from a mere desire, if there were not concealed here a deeper meaning such as that which has now been given. Who it was that gave him the name Edom is not told here. Since we read "he called his name Edom," it cannot be Esau himself who did this—for it is said "his name" not "his own name"; but it must be some other, and indeed the Messiah himself, who alone knows what lies concealed and thus covered up under this circumstance and under Esau's request.

These are the more interior things which lie within the meaning of these words; but the inmost, which, here as everywhere else, are also the most remote, regard the Messiah himself; for he is the Word and the Word is he. Being the All in all, he is the only One who is ultimately regarded in the Divine Word; and being verimost life, he is the only One who lives in the words of his

Word; hence the life of the Scriptures is his life. The Messiah, therefore, here says of himself, Because I am weary from that redness, give me, I pray thee, of this redness, that I be no longer weary from that. Therefore it was He, the Messiah, who called his name and thus His own name, Edom or Redness; hence came the Idumians or gentiles, understood in a twofold way, or the two nations treated of above (vs. 23, n. 349), which lay in the womb, and from whom He would form His church.

357. And now the birthright is treated of, which Esau sold and Jacob bought. The old church was prior in time, and the new posterior in time; but the subject here is the birthright which is prior by right and in itself. This was acquired by Jacob who, as was said, represented the priestly things of the new church. Concerning this the text first says: *And Jacob said, Sell me this day thy birthright* (vs. 31). That the new church was actually prior is evident clearly enough from the fact that in themselves interiors are prior to exteriors, although it is exteriors that first come to view before human eyes and also in time. This is the order of the whole of creation and of all its parts. But, as said above, [n. 345] what is inmostly regarded is the Messiah; therefore it is He who is called the First-born of all, being the Only-begotten of Jehovah the Parent, before creation. Hence came the sanctifications and legal rights of the first-born among the Jews. That this people might not attribute to itself the prerogative right of primogeniture from time, as being prior to the gentiles, therefore this sale and purchase was effected and was afterwards confirmed by an oath.[7]

358. Therefore Esau, as though foreseeing that the priestly things of the old church, which he represented, would disappear like shadows at the coming of the light, despised his birthright. Hence we read: *And Esau said to him, Behold I go forth to die; and what profit is this birthright to me* (vs. 32). That this utterance might be ratified, it was also confirmed by an oath as follows: *And Jacob said, Swear to me this day; and he sware unto him. Thus he sold his birthright unto Jacob* (vs. 33). This was done, as said just above, in order that the Jewish people might not attribute to itself a prerogative right above the gentiles from the fact that their

[7] [By the author:] Respecting the primogeniture, confer n. 2083 and 2085, and also the whole series.

typical church was prior and that they call themselves Abraham's sons. For it was Esau who here represented that people, since he represented its priestly rites and types; while Jacob did not represent that people, seeing that he represented the priestly things of the new church. Wherefore, if the meaning of these words is deeply examined, it might also be seen what is meant by the two nations and by the two peoples whom Rebekah carried in her womb. The same applies also to the words that follow: *Then Jacob gave Esau bread, and pottage of lentils* (vs. 34); that is, he now added bread also, which is a symbol of the new church and signifies all spiritual food, the pottage of lentils signifying natural food. From this can also be seen the nature of the food which Jacob sold and which is likened to a pottage of lentils. But Esau ate not only of this but also of bread, and moreover of wine, as is evident from chapter 27[25]; for Esau is said to have also drunk: *And he did eat and drink* (vs. 34), that is, he ate of the redness of the redness; not knowing what these rednesses signified, nor what this birthright was which he despised; according to the words: *Thus Esau despised his birthright* (vs. 34). As to how these things are circumstanced in the more interior sense, this can be known only from the Word of the New Covenant; that is to say, only from this can it appear whether Esau despised the actual birthright of the old church, or the right of primogeniture which belonged to the new church; for the explanation of these words is contained in the words said above, namely, "Two nations are in thy womb, and two peoples shall be separated from thy bowels" (vs. 23).

359. And now, that the inmost sense may come forth, under the twin persons of Esau and Jacob is understood the Messiah, both as God and as Man, being represented as God under the person of Jacob and as Man under that of Esau. As to his Divine the birthright pertains to him alone, because he is the Only-begotten of God; as to his Human the right of primogeniture could be ceded to him only by compact, because he was born a man and indeed in time. Hence he is introduced under the person of Jacob as the Son of God, speaking with himself, the Son of man under the person of Esau, as follows: "He said, Sell me this day thy birthright," that is, to perpetuity, even though it is said "this day" (vs. 31). As the Son of man who would undergo death and who

at the same time was in himself Adam, the first-born of all the human race, he answered: "Behold I go forth to die; and what profit is this birthright to me?" (vs. 32). This was also confirmed by an oath: "And he said, Swear to me this day (that is, to perpetuity); and he sware unto him" (vs. 33). Thus his Divine became also the First-born of all that live upon the earth; for we read: "Esau sold his birthright unto Jacob" (vs. 33). When this was done, his Divine Person gave to his Human Person the insignia of the new church and of the old; those of the new being bread and wine and that of the old being a pottage of lentils. Hence we read: "Then he gave him bread, and pottage of lentils" (vs. 34). The former then and the latter, "He did eat and drink" (vs. 34). This also he bore witness to during the time of his life, in that he tasted of this redness and of that redness (vs. 30 [n. 356]), that is to say, in that he suffered death; but afterwards, as we read: "He both rose up and went away" (vs. 34). Thus his human, since it was to die, and in it the old man who of old preferred death to life, held the birthright in contempt: "Thus Esau despised his birthright" (vs. 34).

That the Messiah himself is meant by Edom is openly stated by the Prophet Isaiah in the following words: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, walking in the multitude of his strength? I that speak in justice, mighty to save. Wherefore art thou red in thy garment, and thy garments like those of him that treadeth the winepress? I have trodden the winepress alone; and of the peoples there was no man with me." (Isa. $63^{1,2,3}$ and to the end.)

§ 41

Genesis XXVI

1 And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee and will bless thee; for unto thee and unto thy seed I will give all these lands, and I will make sure the oath which I sware unto Abraham thy father;

4 And I will multiply thy seed as the stars of heaven, and I will

give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and observed my injunctions, my precepts, my statutes and my law.

6 And Isaac dwelt in Gerar.

7 And the men of the place enquired concerning his wife; and he said, She is my sister; for he feared to say, She is my wife, lest perchance the men of the place should kill me because of Rebekah; for she was fair to look upon.

8 And it came to pass, when his days there were prolonged, that Abimelech, king of the Philistines, looked out through a window, and saw, and behold, Isaac was playing with Rebekah his wife.

9 And Abimelech called Isaac and said, Behold, of a surety, she is thy wife; and how saidest thou, She is my sister? And Isaac said unto him, Because, I said, Lest perchance I die because of her.

10 And Abimelech said, Wherefore hast thou done this unto us? but little was wanting for one of the people to lie with thy wife; how hast thou brought guiltiness upon us.

11 And Abimelech charged all the people, saying, He that toucheth this man or his wife, being put to death shall be put to death.

12 Then Isaac sowed in that land; and Jehovah blessed him, and he received in that same year measures a hundredfold.

13 And the man became great; for in going he went on and grew, until he became very great;

14 For he had possession of the flock, possession of the herd, and great store of servants; and the Philistines envied him.

15 Therefore the Philistines stopped all the wells which his father's servants had digged in the days of Abraham his father, and filled them with earth.

16 And Abimelech said unto Isaac, Go from-with us; for thou art much mightier than we.

17 And Isaac departed thence and set his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he gave them names after the names which his father had given them.

19 And Isaac's servants digged in the valley, and found there a well of living waters.

20 And the shepherds of Gerar did strive with Isaac's shepherds, saying, This water is ours. Therefore he called the name of the well Esek, because they contended with him.

21 And they digged another well; and they strove over that also; therefore he called the name of it, Sitnah.

22 And he removed from thence and digged another well; and over that they strove not; therefore he called the name of it, Rehoboth; for he said, Because now Jehovah hath made breadth for us, and we have borne fruit in the land.

23 Afterwards he went up from thence to Beer-sheba.

24 And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name Jehovah, and pitched his tent there; and there Isaac's servants digged a well.

26 And Abimelech went to him from Gerar, and Ahuzzath his friend, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, when yet ye hate me and have cast me out from-with you?

28 And they said, Seeing we have seen that Jehovah was with thee; and we said, Let there be now an oath between us, between us and thee. Let us then make a covenant with thee.

29 If thou do us hurt; as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah.

30 And he made them a feast, and they did eat and drink.

31 And they rose up in the morning at dawn, and sware a man to his brother; and Isaac sent them away, and they departed in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah; therefore the name of the city is Beer-sheba unto this day.

360. Almost the same as had previously happened to Abraham in Egypt with Pharaoh, and in Palestine with Abimelech (see above chaps. 12^{12}, $20^{1\text{-end}}$, 21^{22-34}) is now said to have happened to Isaac in the same country and under the same king; to wit, that Isaac now, like Abraham before him, called his wife his sister; that Abimelech became aware of this; that there was strife concerning the fountains of water; that a covenant was entered into with Abimelech, Phichol the leader of his army being again present; besides many other particulars which manifestly testify that these are not merely historical happenings, but that they contain arcana, and deeply involve things which will come to pass with their descendants.

361. Such being the case, and beyond all doubt, and to the end that it may be seen what is involved in the historical events related here and elsewhere in the Mosaic writings, it is necessary to know what posterity and what besides is represented and thus signified by the persons and things here mentioned; that is to say, what Abraham represents, what Isaac, what Rebekah; also what Abimelech and the men of Gerar, what the fountains of water, etc. As to what these signify, this can never be evolved except by means of what stands revealed in the Divine Word; for they each and all regard the Messiah alone, and consequently his kingdom; and, regarding him, regard also the church and posterity, from which is the kingdom; they also regard the things which are opposite and which endeavor, though in vain, to destroy that kingdom.

362. From the series of things expounded here and above, it may be evident that here, deeply involved, lie the things which are to happen in the last times, when the peoples set out to migrate together to the promised land Palestine and Canaan,[8] and when they will so migrate. The subject here is the sojourn of Isaac in the land of the Philistines, and the many things that happened to him before and after his arrival at Beer-sheba where Bethlehem was in sight. If therefore we hold our mind in this series of things, and if, at the same time, we learn the things revealed in the Divine Word to serve as luminaries in dark places, it will both appear and be evident that here, by Abraham and his seed is meant that posterity among the Jews which will constitute the true church; by Isaac and

[8] In the Autograph, the line commencing "set out to migrate" is marked "N. B."

his seed, the posterity of the true church among both Jews and gentiles; by Rebekah, the true church itself; by the men of the place where Isaac sojourned and dwelt, the nations of the whole globe among whom these peoples live scattered; by Abimelech, those nations which will afterwards enter into a covenant with the people represented in Isaac; by the fountains, the Divine Word, and so forth.

363. Mention is made here of a double famine. In the interior sense this does not signify a famine of the land and body but a spiritual famine of the inhabitants of the land and a hungering and desire for heavenly bread and food, that is to say, for the Messiah and his kingdom. That a famine or desire of this nature existed among the Jewish people from its earliest times even to the first advent of the Messiah is well known; and also that after those times it existed both among the Jews and among the gentiles. The former famine is that which, as we read, existed in the time of Abraham; but the latter is that which existed in the time of Isaac. Concerning these two famines, the text reads: *And there was a famine in the land, besides the first famine that was in the days of Abraham* (vs. 1).

364. While this famine was going on, Isaac is said to have gone to Abimelech in Gerar: *And Isaac went unto Abimelech, king of the Philistines, unto Gerar* (vs. 1); that is to say, to have consulted those who are signified by Abimelech considered as the king of Palestine [9] and at the same time as an inhabitant of Gerar. For Gerar was on the borders between Palestine and Canaan; and here Abraham also sojourned. Thus by Abimelech in this place is signified that nation which will draw near to the congregation of the people of the land of Canaan (see below at vs. 26 [n. 389]).

365. Since by a famine in the land is meant a spiritual famine, and consequently the expectation of the Messiah and his kingdom, it is apparent that here is signified the very beginning of the conversion of the Jews, namely, that they will go to that nation spoken of above, for the purpose of consulting them respecting the Messiah and his kingdom. That the Messiah will then go to meet them is clearly seen from the words, *And Jehovah appeared unto him* (vs. 2). For by Jehovah here, as many times elsewhere, is meant the

[9] Confer n. 260, verse 34 *note*.

Messiah, who then first warns them not to go down to Egypt, that is, into that captivity in which they have so long remained, as of old they remained in Egypt. By this captivity, here as there, is signified the spiritual captivity into which they are said to go down. The warning, therefore, is given to Isaac, that is, to this people which is meant by Isaac: *Go not down into Egypt* (vs. 2); and he is ordered to stay among those of whom the Messiah will tell him: *Dwell in the land which I shall tell thee of* (vs. 2).

366. From the verses that follow, it is specifically evident what land it was in which the people meant by Isaac were to stay, namely, Gerar (vs. 6), which bordered on the land of Canaan; and afterwards Beer-sheba near Bethlehem (vs. 33). They were ordered to sojourn in the land, that is, among the nations, but in the land of Gerar;[1] and by a land here, as elsewhere, is meant its inhabitants. Here therefore Isaac, that is, this people, is commanded as follows: *Sojourn in this land* (vs. 3); consequently they were to sojourn among those nations which form the true church, in order that they might be instructed in the doctrine concerning the Messiah and his kingdom. If this takes place, Jehovah or the Messiah promises them as he here promised Isaac: *And I will be with thee and will bless thee* (vs. 3); and also that he would introduce them into the land of Palestine and Canaan, and would deliver these lands to them for a possession, as had been made sure to Abraham by an oath, as the words here declare: *For unto thee and unto thy seed I will give all these lands, and I will make sure the oath which I sware unto Abraham thy father* (vs. 3). What peoples and nations are here meant by Abraham, by Isaac, and by the seed of Abraham and of Isaac, may be seen explained above [n. 362]. That by the seed of Isaac are meant not only the Jewish people but also the gentiles of whom will be formed the true church, may be evident from his two sons, Esau and Jacob, both of whom were his seed. It is to both the former and the latter that these lands are now promised, that is, Palestine and Canaan, by which is also meant the kingdom of the Messiah, just as by Jerusalem and Mount Zion is meant the throne of the kingdom; but of these matters we shall speak more clearly later on. Because arcana lie deeply concealed in every single ex-

[1] " In the land of Gerar " is substituted by the author for " not far from the land of which the Messiah had told them."

pression of the Divine Word, there must needs be an infinitude of things in these words also: " Unto thee and unto thy seed I will give all these lands." That they were not given to Isaac himself, nor to his sons Esau and Jacob, but to their descendants, is clear. It is evident, therefore, that by Isaac, or " thee," is meant the seed of Abraham, as above [n. 362]; that is, that Jewish and Israelitish people, in whom is the kingdom of God or the true church; while by the seed of Isaac is meant both that people which is signified by Jacob and that which is signified by Esau, but only those among these peoples who will constitute the church of God's kingdom. This will appear more clearly from what follows.

367. In the words that follow, all these lands are again promised; not, however, as before, to Isaac, but to his seed; and it is also promised that this seed shall be multiplied: *And I will multiply thy seed as the stars of heaven, and I will give unto thy seed all these lands* (vs. 4). What therefore is meant by the seed of Isaac, as was said above, is, without a doubt, that posterity from which will be the true church of God Messiah. Hence it follows that by seed is here meant the church itself; and just as Isaac's posterity was to be multiplied, so the church is to be increased.

368. From this seed or this church a blessing will flow to all the nations of the earth, according to the words: *And in thy seed shall all the nations of the earth be blessed* (vs. 4). But the blessing will not come from the posterity itself which will form this church but from the Messiah, for he is the All in all; consequently he is his church, he is his kingdom, being the only one who lives in that society, exactly as the soul is the only living thing in its body.

369. And now the reason is given why the promise sworn to Abraham extends not only to the gentiles but also to the Jewish people which lives at the present day and which is called by that name; and yet, as shown above (chap. 24^{1-29}, n. 283–87), this people is not the seed of Isaac properly so called, still less the seed of Abraham, but an entirely different kind of seed, to wit, a spurious and adulterated seed, having been made such by marriages with the Canaanites, from among whom their parents took wives whom they brought with them to these countries. This is the origin of the Jews or Hebrews of the present day, who yet call themselves the sons of Abraham. Moreover, they are not the seed of Isaac properly

so called, on account of their supreme faithlessness throughout so many ages and their rebellious mind against the Messiah their Savior and King. But the reason why the promise sworn to Abraham extends also to them, is because the Messiah, by reason of his infinite mercy, wills from mere love—a love which, as is apparent here and elsewhere in the Divine Word, redounded to this people because of his servant Abraham—to receive into grace those of them who obey his voice. The nature of Abraham's obedience has to some extent been described above (chap. $22^{16,17,18}$; [n. 270 *seq.*]), namely, that justice was imputed to him, not by the works of the law, but by faith in the Messiah; and that this faith, as explored by the offering of his son as a sacrifice, is faith from obedience, and is that faith for the sake of which this infinite mercy redounds to this people; as the text says: *Because that Abraham obeyed my voice* (vs. 5). That Abraham, and those of his descendants who are also meant here by Abraham, observed these things is indicated by the words: " he observed my injunctions." Of these injunctions which were thus observed, the more internal and inmost are here called divine precepts, that is, " my precepts," for it is God the Messiah who speaks; while the exterior and those which involve the former are called by the Messiah " my statutes." In the former, and thus in the latter, consists the law whence comes justice; and this belongs to no man but to God alone who, when he became Man, could alone fulfil the law. Hence we read: *Because that Abraham observed my injunctions, my precepts, my statutes and my law* (vs. 5).

370. Now follows what will happen to the posterity signified by Isaac. That this posterity consists of the gentiles and of those of the Jews who now suffer themselves to be instructed concerning the Messiah and his kingdom, [has been shown above, n. 362, 366]. We read here concerning Isaac, *And Isaac dwelt in Gerar* (vs. 6), by which land is meant that nation which lies next to the nations and peoples inhabiting the land of Canaan where is the kingdom of God. For Gerar was adjacent to the land of Canaan; in that land or with that nation Abraham also sojourned, as we read in chapter 20^{1}.

371. The chapter then speaks of Isaac's wife, concerning whom the inhabitants of Gerar and the Philistines, who are her called " the

men of the place," made enquiry, and of whom Isaac from fear lest he be slain, said that she was his sister. The words of the text are: *And the men of the place enquired concerning his wife; and he said, She is my sister; for he feared to say, She is my wife lest perchance the men of the place should kill me because of Rebekah* (vs. 7). That by wife is meant the church has been pointed out above; thus by Isaac's wife is meant that church which will be associated with his posterity, as a consort with her husband; consequently the true church among the gentiles, and also among the Jews of whom we have spoken above [n. 370]. This wife it is, concerning whom the inhabitants of Gerar and the Philistines are said to have made enquiry. Who are meant by the inhabitants of Gerar and Palestine, that is, by the "men of the place," may be clear from the propinquity of their land to the land of Canaan; consequently from the one church we can learn concerning the other. Lest the men of this place kill Isaac, that is, scatter or damn the nation and people that profess true faith and the doctrine of faith, the latter, like Isaac, pretended that this church was conjoined to them, not as a wife to a husband, but as a sister to a brother, and thus could be separated. But this church appears no otherwise before her husband than Rebekah appeared before the elder of Abraham's house, or before the elders of the house of Jacob, that is, of Judah and Israel, namely, as "a damsel, fair to look upon, and a virgin, whom no man had known" (chap. 24^{16}). Hence arose the fear that on account of Rebekah, as she is now called, he would be destroyed. The words read: *Lest perchance the men of the place should kill me because of Rebekah; for she was fair to look upon* (vs. 7). For the sister church among the gentiles, that is, the genuine church of the Messiah and his disciples, is fair to the sight, like a heavenly bride; as is also the like church among the Jews, in whose statutes the divine precepts are seen like a beautiful image in the time of light.

372. It is said that after some time the king of the Philistines observed Isaac playing with Rebekah his wife; as the words read: *And it came to pass, when his days there were prolonged, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was playing with Rebekah his wife* (vs. 8). That by Abimelech are meant those nations over which he ruled as king

or chief, was observed above [n. 364]; the nations, namely, which were at Gerar, since he is called king of Gerar (chap. 20^2), but which are included among the Philistines, since, as in the present text, he is styled king of the latter. When Isaac's days there were prolonged, or after the time of his stay in Gerar, that is to say, of the stay of that posterity which is called his seed in the true doctrine of faith—for Isaac, or these his descendants, dwelt in that land, though as sojourners (vs. 3)—then this king or these nations, that is, the Philistines, became suspicious, or they looked out as through a window [and saw] from the signs of love, here called plays or sports with Rebekah as with a damsel fair to look upon, that those [descendants] of Isaac of whom we have spoken above [n. 370] loved her, that is, this church and its doctrine, not as a brother a sister, but as a consort his consort; and so the king of the Philistines, or the Philistines, saw that this church was their true wife. Such feigning is also frequently spoken of in the Divine Word of the old church and in that of the new.

373. Abimelech, king of the Philistines or of the nations understood under the name Philistine, namely those nations which do not embrace the true doctrine of the church since they live not a spiritual life but a natural—Abimelech, or these nations, not satisfied by the evidence of the sports or signs of love spoken of just above that this damsel was their wife, wished to learn this from them for themselves, namely: *And Abimelech called Isaac and said, Behold, of a surety she is thy wife; and how saidest thou, She is my sister? And Isaac said unto him, Because I said* (namely, to myself), *lest perchance I die because of her* (vs. 9). But respecting this, see above, verse 7.

374.* *And Abimelech said, Wherefore hast thou done this unto us? But little was wanting for one* [*of the people*] *to lie with thy wife* (vs. 10). He is said to lie with the wife of another who passes over from one church to another without any previous knowledge of the precepts and institutions of the one or the other, thus without

* This paragraph is preceded by the following which is crossed off by the author: "374. When they perceive from their own lips that this was the fact, the nations which do not profess the doctrine of the true church, that is to say, the Philistines, are indignant at them for dissembling in this way; and, holding this to be an unworthy deed, they say that there had been danger, that one of themselves might have associated with them."

any internal conversion; as for instance, if the Jews should pass over to the Christian church before being instructed and persuaded concerning the Messiah and his kingdom; likewise if the Philistines, that is, the nations that do not profess the doctrine of the true church although they think themselves to do so, should pass over to that church which is the church of the genuine posterity of Isaac. This then is defiling the conjugial bed of another. For they who lead a natural life cannot be admitted into the society of those who live a spiritual life until they have received the gift of the Holy Spirit. For this reason there were instituted among the Jews purifications, even of the priests themselves when they were about to administer in the Holy of Holies. Therefore it is now said, *But little was wanting for one of the people to lie with thy wife. How hast thou brought guiltiness upon us?* (vs. 10).

375. It is now apparent how the Messiah guards the church and her members, signified by Isaac; for it is injected into the minds of her adversaries to say what Abimelech says here: *And Abimelech charged all the people, saying, He that toucheth this man or his wife, being put to death shall be put to death* (vs. 11). In like manner will that church be protected which is the true church of the Messiah, in those times when these descendants of Isaac, treated of above [n. 366], will sojourn in the land of Gerar and of the men of Palestine;[3] for he who touches, that is violates, one of those who are called Isaac or his wife, the church itself, being put to death will be put to death, that is, will be smitten by death, both natural and spiritual.

376. The special subject treated of here is the reception of the Jews into the congregation of the true church, with a people who constituted that church among the gentiles;[4] and consequently the conversion of both Jews and gentiles so often foretold in the Word of the Messiah. The treatment now advances from these commencements, which have been the subject thus far, to their increments. Under the person of Isaac is meant that seed of the Messiah among gentiles and Jews which was spoken of in verse 3:

[3] See n. 260, vs. 32 note.

[4] After writing two lines of n. 376, the author crossed them off, and, commencing afresh, rewrote the same lines except that where he had originally written "the true Christian Church," he now wrote "the true church with a people who constituted that church among the gentiles."

Sojourn in this land and I will be with thee; for unto thee and unto thy seed I will give all these lands; and again, in verse 4: *I will multiply thy seed, and will give unto thy seed all these lands.* We now read of Isaac in the words that follow, that Jehovah, that is, the Messiah, did bless him: *Then Isaac sowed in that land; and Jehovah blessed him, and he received in that same year measures a hundredfold* (vs. 12). Another thing was promised them by the Messiah in verse 4: *I will multiply thy seed as the stars of heaven;* and this promise is now confirmed: *And the man became great; for in going he went on and grew, until he became very great* (vs. 13). From these words it can be evident that the subject here treated of is not only their conversion to the true faith of the church, and also the spiritual blessing given by the Word of the Messiah—the latter being likened to a sowing, and this people or these peoples to a field or land which when cultivated will yield a hundredfold in that same year, that is, in that time—but also their journeying to the land, where the kingdom of the Messiah is to be; for the one proceeds *pari passu* with the other. Therefore it is said in the text, *In going he went on and grew;* and it is twice stated that *the man became great.*

377. Their abundance, both spiritual and earthly, is described here and elsewhere in the Divine Word by possessions of the flock (of sheep) and possessions of the herd (of cattle and many other animals); and their greatness by a great store of servants; and both abundance and greatness are described as being such that the neighboring nations were envious. Hence we read of Isaac, who is here called " the man ": *For he,* that is, the man (as above vs. 13), *had possession of the flock, possession of the herd, and great store of servants; and the Philistines envied him* (vs. 14). There will be a like superabundance of all goods with those among both peoples who rightly worship and most humbly adore our Messiah, as did his servants Abraham, Isaac, and Jacob, who were then their parents; see above, chapter 18^3, [n. 198].

378. That these words, when understood, concern the conversion of the Jews and gentiles in the last days, and their sojourning in the land of Palestine, and indeed in that boundary of the land of Canaan which is called Gerar; and at the same time, their journeys to those countries; will be seen more clearly from what now follows

than from what has preceded. For the subject now is the fountains found by Abraham's servants and then by Isaac's, and the stopping up of these fountains by the Philistines; besides other matters, which would hardly have been brought into this story of Isaac's life unless they contained within them similar arcana, and also many others still more deeply laid up. But, as we have frequently said, unless it be known what each person represents and what each thing signifies, we can never be admitted into these arcana. Here therefore where the subject is the fountains digged by Abraham's servants and stopped up by the Philistines, it must be known what Abraham is, what his servants, and finally what the Philistines, and especially the fountains. The words of the text are: *Therefore, the Philistines stopped all the wells which his father's servants had digged in the days of Abraham his father, and filled them with earth* (vs. 15). From the very series of things we can know quite clearly that by Abraham is here meant that posterity among the Jews which, up to the time of the Messiah, constituted the true church (see above, n. 362, etc.); by his servants, the ministers of that church; by the wells or fountains, the Word of God as then given, and which is called the Scripture of the Old Testament; by the Philistines here as above [n. 373–4], the gentiles who do not profess the true faith, and also the Jews who are not yet converted and who thus are separated from the members who have entered into Christ's church. From this it is now clear what the Word of the Messiah here involves, namely, that the Philistines (these gentiles and the Jews) will stop the fountains that his father's servants had dug, and fill them with earth (will wrongly interpret the Divine Word which Moses and the prophets wrote) in the days of his father Abraham (in the time when Abraham lived among his posterity, or when his descendants lived who, as genuine sons of Abraham, formed the congregation of the true church). Thus this interior sense shines forth from these words so clearly that it cannot even be called into question; and that it was brought to pass and will yet be brought to pass, must be evident to all.

But, here as elsewhere, the inmost sense, which must be called the real understanding of the things of the Divine Word, regards solely the Messiah and the things that look to his kingdom and church; for the Messiah, being the All in all, is alone the Word, alone the

kingdom of God, and alone his church. In this inmost sense of things, that is, in the true understanding of these words, the Messiah himself is understood in place of Abraham; his word, that is, the Divine Word of the Old Testament, and thus again himself, in place of the fountains; Moses and the prophets who spoke this Word from his mouth, in place of Abraham's, that is, his own, servants; the crew of the devil in place of the Philistines. With this understanding, the inmost sense is now open to view, namely, that the Philistines, that is, the crew of the devil through the Philistines, stopped the fountains of water and filled them with earth, that is, obscured the Divine Word which had been spoken concerning Him, that is, concerning the Messiah, by Moses, the prophets, and David, the servants of the Messiah—the Word, namely, which was spoken in the days of Abraham, that is, in the time when the Messiah was with his servants in that church. It is said " in the time," [5] because this expression involves those times; for since the Messiah is God, therefore all that he speaks is divine, and comes from Jehovah his Parent, and thus from himself; and, being divine, this Word involves him alone; and, involving him, involves also his kingdom; and, looking to this, looks also to his church; and looking to this, looks also to posterity. True, the Word is here spoken as if it were in the past, but in God all things are present and simultaneous, from their beginning even to their end; and those which follow each other in time are seen [by Him] in the present.

379. This act then, that is, the stopping of these fountains by the Philistines, was done from envy; for we read above that he had such abundance in flock, herd and store of servants, that the Philistines envied him (vs. 14), that is, as is now declared, because he was mightier than they. As to what is meant by flocks, herds and servants, see above, n. 377. This then was the reason why Abimelech, king of the Philistines (vs. 8), drove him away, as will better appear from verse 27. The words are: *And Abimelech said unto Isaac, Go from-with us, for thou art much mightier than we* (vs. 16). Hence it can be evident what will happen at the last times, or at the time of the conversion of the Jews, namely, that the Hebrews and gentiles who have not been converted to Christ's church

[5] This is perhaps a slip for " in the days."

will cast these descendants of Isaac out of their land, from envy and hence from hatred.

But in the inmost sense the meaning is that the Philistines, or the malignant spirits of the devil by whom these nations will be incited, will say to these descendants of Isaac, as here Abimelech said to Isaac, "Go from-with us," that is to say, from our kingdom to the kingdom of the Messiah; and, because the Messiah is His kingdom, "Go ye to your Messiah."

380. But what was done? Isaac did indeed depart from the place where Abimelech or the Philistines were, but he remained in the valley of Gerar: *And Isaac departed thence, and set his tent in the valley of Gerar, and dwelt there* (vs. 17). As to what a tent is in its spiritual signification see above, chapter 18 [n. 198], namely, that it is the tabernacle and temple of Jehovah God, and consequently the truly divine worship which is carried on there. And as to what is meant by Gerar, see at various places in the present chapter. It is now said that Isaac, that is, his descendants who are meant by Isaac, carried on their divine worship in the valley of Gerar, that is, near that church which approaches the true church of the Messiah. For Gerar was a land near Canaan, the valley itself being still nearer; for later on Isaac came to Beer-sheba.

Since then a tent is the tabernacle or temple of Jehovah God, and since this is the Messiah himself who is worshipped there, it is clearly seen how that these words also involve him, to wit, that [this] church is near that which is the true church of the Messiah, and that the other church, which is Gerar, is not so near the true church. The former church is what is now meant by the valley of Gerar where Isaac adored the Messiah who, here as elsewhere, is signified by the tabernacle and temple.

381. And now, in the words that follow, it is said that Isaac dug again the fountains stopped by the Philistines: *And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham* (vs. 18). These and many other particulars respecting the fountains of water would never have been described in this way had they not signified things which would happen in the times after Isaac. It is known to all that by fountains of water is signified the Divine Word; for water is said to be drawn from the Divine

fountain, when truths and the gifts of the Messiah through the Holy Spirit are drawn from this Word. That the Philistines stopped these fountains and filled them with earth, is stated above (vs. 15); and that they were Abraham's fountains, that is, the Divine Word of the Old Testament, is clearly indicated both here and above; and also that this was done after Abraham's death, that is, after the times of the Messiah. For Abraham's posterity was that which lived up to the advent of the Messiah; after this came another posterity, which belongs to the present time and is called the seed of Isaac. It is this latter posterity which now again digs these fountains, that is to say, they scrutinize the Divine Word; for many fountains are spoken of, by which are signified the many Scriptures of the Old Testament and of the New. In the present verse, these fountains are called fountains of water, but previously (vs. 15) merely fountains, because then they had been stopped by the Philistines, that is, by Jews and gentiles who do not acknowledge the Messiah and who prevent any spiritual water being drawn from them.

And now, since this posterity which is called Isaac, will form the true church, and since the church itself is like a body of which the Messiah is the Soul, being thus the All in all of his church as the soul is of its body, it can be evident that it is not that posterity, but the Messiah himself, who will dig again those fountains of water, that is to say, will open up the arcana of his Word.

382. To these fountains the same names were given by Isaac as had formerly been given by his father; according to the words, *And he gave them names after the names which his father had given them* (vs. 18). From these names, of which we treat presently, it may be evident what is signified by the Divine Word which was spoken in the time of Abraham, or, as in the text, " of his father "; that is to say, from the time of Moses and the prophets even to the Messiah. For in these fountains, that is, in the words of the Divine Word, is given that which will now come to pass in this posterity called Isaac. These names, therefore, or these significations of things which will come to pass, cannot be given in the Divine Word by any other than Him who is the Word and who spake by Abraham's descendants as by the prophets; consequently, as said above,

by no other can the issue of things as foretold in his Word be laid open.

382[a]. And now the text treats of those fountains themselves which were dug by Isaac's servants. Respecting the first of these we read: *And Isaac's servants digged in the valley and found there a well of living waters* (vs. 19). Who they are who are meant by Isaac's servants, may be evident from the servants who had been Abraham's (of whom see above, chapter 24, [n. 291, 305]), namely, that they are the ministers and elders of the house, and here, of Isaac's posterity, that is to say, of the truly Christian church among gentiles and Jews. Of these servants it is said, that they digged in that valley and found a fountain of living waters. What is meant by the valley of Gerar has been said above (vs. 17, 18; [n. 380–81]), namely, the place where live the gentiles who form the church near to the church of the Messiah, that is, to the truly Christian Church. Here was done the digging, that is, the search in the Divine Word; and here was found a fountain of living waters, that is, the Messiah, the Savior of the world, who, being his Word, that is, the Divine Word, is the very fount of living waters, from which, as from a fountain, flow the gifts of the Holy Spirit. These gifts are here called living waters, from the life which is within them; for the Messiah is the verimost Life of his church.

383. But this water was the subject of strife between the shepherds: *And the shepherds of Gerar did strive with Isaac's shepherds, saying, This water is ours* (vs. 20). That these and the following particulars respecting the fountains may fall within the understanding, we must repeat what has been said above concerning Gerar, the valley of Gerar, and the land of the Philistines. That by these lands are signified here as elsewhere the nations themselves, is clear; and because nothing is put in the words of the Divine Word but what regards the Messiah and his kingdom, and consequently the church, it may be evident that by the nations of these lands are meant the churches which those nations form. Thus here as above [n. 370], by Gerar, or the nation that dwelt in Gerar, is meant their church which was somewhat remote from the truly Christian church; while by the nations in the valley of Gerar is meant a church which was nearer,—this valley being nearer the land of Canaan. That by the Philistines are meant the nations which are

opposed to Christ's church, has been said above [n. 378]. The true church of Christ is called Isaac, because it remains in that posterity which is called the seed of Isaac. With these things known, the understanding of what is said here respecting the fountains comes to light, namely, that the shepherds of Gerar, that is, the ministers of the church as existing with those who dwelt in Gerar and which church, as said above, is somewhat remote from the true church of the Messiah, strove with Isaac's shepherds, that is, with the ministers of the true church, saying, *This water is ours*, that is, that the gift of the Holy Spirit belongs to them. For they believe that their own church is the genuine church, and thus that the church of Isaac's posterity or seed is a separation from the true church—in the same way exactly as schisms grow at the present day. These were predicted even in Isaac's time; and from this circumstance we again gather that this story of Isaac's life has regard to these last times. The Messiah himself, who is the Word and who here spoke through Moses, then foresaw these things as present. And that this might remain fixed in the memory of posterity, there was given to this fountain a name derived from striving or contention: *Therefore he called the name of the well, Esek*, that is, Contention, *because they contended with him* (vs. 20). It is not said that they contended about the fountain, which is one and the same in both churches, being the Messiah himself; but that they contended with Isaac, that is, with his posterity where the true church was. Moreover, it is said that they strove concerning the water, not concerning the waters, that is to say, not concerning the gifts of the Holy Spirit but concerning the gift of preaching the Messiah in this way.

384. From this striving or contention arose such discord that Isaac could no longer remain in the valley, some distance from Gerar, to which he had gone, but was forced to move his tent until at last he came to Beer-sheba, as is clear from the verses that follow. Therefore it is said here that Isaac, that is, Isaac's descendants, dug another fountain, which was called Sitna or Opposition. Of this it is said: *And they digged another well; and they strove over that also; therefore he called the name of it Sitna* (vs. 21). As to what is meant by this fountain in the interior sense, this is among the secret things that belong to God. One thing, however, can be

evident, namely, that these descendants of Isaac are to receive from their Messiah still another gift, and that concerning this gift the ministers of the churches will again contend with the ministers of this church, so that the contention will break out into opposition or enmity. This gift seems to be, that they will speak with their Messiah, and thus will live as far as possible with their body on earth but their mind in heaven, that is, with the Messiah himself who is the whole of heaven.

385. The nature of the *contentions* and *oppositions* between churches and their pastors, from which those fountains were named, is well known, namely, that those who do not wholly accede to the doctrine of their church and also to its statutes, that is to say, not only to its internal precepts but also to those external ones that directly touch the ministers and so forth, are called by them sectarians or separatists and sometimes even enthusiasts. That the like will happen in the last times, is quite clear from all that appears before our eyes. But as regards the fountains themselves, which, as we read, were so often digged by Isaac's servants, that is, by the elders and ministers of the church of his posterity, this, as was said above, is among the secret things that belong to God; all that shines out is, that these descendants of Isaac will separate from the rest and will go further on toward the interiors of the land of Canaan, where they will again find a fountain over which no strife will arise. From the name which the Messiah then gave to this fountain, it may be evident that heaven will be opened to them; for the fountain is called by them Rehoboth or Breadths. The words are: *And he removed from thence and digged another well; and over that they strove not; therefore he called the name of it Rehoboth* (vs. 22). There is Rehoboth or Breadths when heaven is so opened that the exceeding glory of God is seen from the earth, and the eyes of those also are opened who are not with Isaac's descendants in the land of Canaan; whence come the fruits which they bear. The former meaning, and at the same time the latter, is involved in the words: *Because Jehovah hath made breadth for us, and we have borne fruit in the land* (vs. 22); that is to say, among all the nations of the earth who will be blessed in the seed of Isaac (as was said in vs. 4), and who seeing shall see that Jehovah, that is, the Messiah their

King, is with them; as we read of Abimelech, his friend Ahuzzath, and Phichol the chief of his army (see below, vs. 26, [28]).

By fountains, here as above, is meant the Divine Word, but inmostly the Messiah himself who is the Word. From the Messiah, as from a fount, flow illuminations and all those gifts which are here called breadths and, in particular, fruits; for these are outflowing streams like streams of living waters from a fountain (respecting this see above, vs. 19, [n. 382]).

386. We read of Isaac that he dwelt in Gerar, then journeyed to the valley of Gerar and afterwards further on, and finally came to Beer-sheba: *Afterwards he went up from thence to Beer-sheba* (vs. 23). It was here that his father Abraham had stayed for some time; after which he had sojourned in the land of the Philistines many days (chap. $21^{33, 34}$). Beer-sheba was in the land of Canaan, and was called by this name from the *fountain of the seven* and the *oath* [see n. 272]. As regards the fountain of the seven or seventh, it is clear that there were six days of creation, and that Jehovah God rested on the seventh day; also that in like manner there will be six days of the new creation, and that the Messsiah will rest on the seventh and will introduce the descendants of Isaac into his rest. This is signified by Beer-sheba, to which, as we read, Isaac went up—first from Gerar, and then from the valley of Gerar. For " going up " means going to the kingdom of God, and this will take place on the seventh day; consequently, going to the state of liberty from a state of captivity. And, because the latter state is likened to Egypt, it was said above, *Go not down into Egypt* (vs. 2). As now concerns the journeying of Isaac, this was one continual going up from Gerar to Beer-sheba, as also was the journeying of his posterity in which was the true church of the Messiah, from the time of Isaac even to the present day. This posterity, with this church in which was the Messiah himself, will journey in like manner before being introduced into rest, that is, into the kingdom which the Messiah has promised to his faithful servants.

387. When Isaac arrived at Beer-sheba, the Messiah, who here as above is called Jehovah, appeared to him: *And Jehovah appeared unto him the same night* (vs. 24). It is said *night*, because on this seventh day there will be darkness throughout the whole globe, except in the promised land where is the Messiah, the Sun of life and

wisdom. What he will then say now follows: *I am the God of Abraham thy father* (vs. 24), that is to say, the same as he who of old appeared to Abraham and his descendants; for here, as above, by Abraham is meant all that posterity of Judah in which the true doctrine concerning the Messiah and his two advents remained; the doctrine namely, which, in all the types, saw the Messiah as the Effigy, and his kingdom. In order that all doubt might now be removed, He says: *Fear not, for I am with thee* (vs. 24), that is, will remain [with thee] forever. For previously, when the Messiah had ordered Isaac to dwell in the land of which he would tell him, but to sojourn in Gerar, etc., He said, *I will be with thee* (vs. 3); but now, when Isaac has come to this land, He says, *I am with thee*, that is, Jehovah, Who is that He is [Exod. 3^{14}]. Moreover, all that Jehovah speaks is himself, that is, is infinite and eternal. This is the reason why it was in Beer-sheba, where Isaac now was, that Abraham "called on the name of [Jehovah] the God of eternity" (chap. 21^{33}). And because the Messiah is the Blessed Jehovah, from whom comes every blessing, He now confirms what was said in verse 3 above: *And I will bless thee* (vs. 24); and also what was said in verse 4: *And will multiply thy seed, for my servant Abraham's sake* (vs. 24). These words again confirm what was said before [n. 384], namely, that the kingdom of God will be an earthly kingdom as well as a heavenly, but a kingdom so joined together, that while men will live in heaven with their minds, they will live on earth with their bodies. His seed, that is, the posterity signified by Isaac, is said to be multiplied; but this is for Abraham's sake, that is, because of the faith and obedience and the nature of the faith and obedience which was in Abraham and his descendants even to the Messiah; but see above, verse 5 [n. 369].

388. That by Beer-sheba, whither Isaac went up, is meant the kingdom of God on earth at the same time as in the heavens, has been said above [n. 387]. The subject now treated of is the kingdom itself and the divine worship there. We read first that Isaac built an altar there: *He builded there an altar* (vs. 25). By an altar is meant all that which in the Old Testament is signified by the victims, etc., consequently, the Messiah himself who alone was represented in each and all of these things. Of Abraham we read that he planted a grove in Beer-sheba (chap. 21^{33}). This grove repre-

sents that paradise in the midst of which was the tree of life, that is, the posterity signified both by Abraham and by Isaac, the sole life of which is the Messiah, and which lives and flourishes from the life of the Messiah as a tree from its sap. Into this paradise, that is, into the kingdom of the Messiah, Isaac, that is, the posterity understood by Isaac, is now introduced. Of this we read: *And he called upon the name Jehovah* (vs. 25), that is, he adored the Messiah himself. By calling upon the name, is meant, here as elsewhere, Jehovah himself, when he is worshipped in a holy manner; for the name is holy, because he himself is His name. Thus then worship must be in the Messiah's own kingdom. Therefore we here read " name Jehovah " not " name of Jehovah." Moreover, it is said that Isaac pitched here his tent, *And he pitched his tent there* (vs. 25). By a tent, here as above [n. 380], is presignified that building where the name of Jehovah would be worshipped; as was done in the tabernacle in the primitive church among the Jews, and afterwards in the temple at Jerusalem; and at the door of this also, an altar was built. Because all these representations now disappear, like shades at the rising of the sun, in place of them must be the Messiah himself, who is then to be worshipped in a holy manner. Therefore it is not said here that Isaac fixed his tent, but that he *pitched it.* Moreover, it is said further that Isaac's servants, that is, the elders and ministers of that church, found a fountain; or, as the words read, *And there Isaac's servants digged a well* (vs. 25). With respect to fountains, that by them is meant the Divine Word and consequently the Messiah himself who is the Word, see what has been frequently adduced concerning them in the preceding pages; and that they found water in this well, see below, verse 32. Thus here in this grove or heavenly paradise, that is, in the kingdom of the Messiah, are gathered together all those things that signify the Messiah, namely an altar, a tent, a fountain; for the Messiah alone is the Effigy of all, because he alone is the kingdom, he alone is the church, and heaven itself, in this his kingdom.

389. Before Isaac was born the promise was made by Jehovah to Abraham: " In thee shall all the families of the earth be blessed " (chap. 12^{3}); and afterwards, " And it shall come to pass that in him shall all the nations of the earth be blessed " (chap. 18^{18}). And after Isaac was born, the promise was: " In thy seed shall all

the nations of the earth be blessed" (chap. 22^{18}). And now the promise to Isaac himself is: "In thy seed shall all the nations of the earth be blessed" (vs. 4 of the present chapter). It is clear then that the nations will be blessed, or that He will bless the nations, both in Abraham and in Abraham's and also Isaac's seed; and from this it clearly follows that it is One who is called *Abraham* and *Isaac* and *seed;* and consequently, that this One is the Messiah who will be born of the root of Abraham and Isaac and so of Jacob. This One can be no other than He who is God and at the same time Man, and who therefore is the Blessing or Fountain itself, from which every blessing can flow to the nations of the whole globe. For it is not a mere man of this posterity that is meant, since he also must be blessed by another; but it is He who is God, and will become Man, and who therefore is called Seed.

390. This then is among the reasons why the Messiah himself is set forth in the Word of the Old Testament as represented in the person of Abraham and also in that of Isaac, and others; respecting whom see in what follows; that is to say, why, in the inmost sense of the Divine Word, it is He who is meant under those persons. That he is represented in Isaac, will be seen from what now follows.

391. In the verses that follow, the subject treated of is the nations who are blessed in Abraham, Isaac, and their seed. Under the person of Isaac is presented that posterity which constituted their true church, and now the kingdom of God, but in the inmost sense, the Messiah himself is signified by Isaac. Thus from verses 26 to 33 inclusive, both senses show forth.

[Genesis XXVI]

34 And Esau was a son of forty years when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.

35 And they were a bitterness of spirit unto Isaac and Rebekah.

392. Here, as above (chap. 25^{30}), the Messiah is again represented under the person of Esau [n. 356 *fin.*]; that is to say, the Messiah after he became Man, or after his advent into the world. His taking a wife, or choosing his church, from among the gentiles, that is, the Canaanites and others who were then in the land

and with whom the Jews lived, and *vice versa*, was a matter of great indignation to Isaac and Rebekah, that is, to the posterity of the Jews and to the church of that posterity—which has remained even to the present day with the same hatred against the Messiah, who is here Esau.

393. And so also, in these last times, the Jews, who, although a spurious seed, were received by the Messiah into the kingdom of God from pure mercy, will take it hard that the gentiles are received as heirs of the kingdom, that is, of the land of Canaan.

394. The gentiles, who are thus received, are the Hittites, of whom Esau took a wife; they were in the land of Canaan prior to the Jews, and are not here called Canaanites. It was from the Hittites that Abraham bought a sepulchre (chap. 23^{3-20}), and it was among them that he was buried, and also Isaac and Jacob.

395. Isaac here represents only that posterity of which we have spoken, and Rebekah the church of that posterity. (On this subject see n. 1237.)

§ 42 *

GENESIS XXVII

1 And it came to pass that when Isaac was grown old, and his eyes were darkened that he could not see, he called Esau his eldest son and said unto him, My son: and he said unto him, Behold me.

2 And he said, Behold now, I am grown old; I know not the day of my death.

3 Now, therefore, take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me venison;

4 And make me delicacies such as I love, and bring them to me that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And when Esau had gone to the field to hunt venison, that he might bring it;

6 Rebekah said unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother saying:

7 Bring me venison, and make me delicacies that I may eat, and bless thee in the presence of Jehovah before my death.

8 Now, therefore, my son, obey my voice according to that which I command thee.

* The autograph has "41."

9 Go now to the flock and fetch me from thence two good kids of the goats; and I will make them delicacies for thy father, such as he loveth.

10 And thou shalt take it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau, my brother is a hairy man, and I am a smooth man.

12 My father, peradventure, will feel me, and I shall be in his eyes as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son; only obey my voice and go, and fetch me them.

14 And he went and fetched and brought them to his mother; and his mother made delicacies such as his father loved.

15 And Rebekah took goodly garments of her elder son Esau, which were with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck;

17 And she gave the delicacies, and the bread which she had made, into the hand of her son Jacob.

18 And he came unto his father, and said, My father; and he said, Behold me, who art thou, my son?

19 And Jacob said unto his father, I am Esau thy first-born, I have done according as thou spakest unto me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How didst thou hasten to find it my son? And he said, Because Jehovah thy God caused it to come before me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him and said, The voice is the voice of Jacob, but the hands are the hands of Esau.

23 So he discerned him not, because his hands were hairy, as the hands of Esau his brother; and he blessed him.

24 Nevertheless he again said, Art thou then my son Esau? And he said, I am.

25 He said at last, Bring it to me, that I may eat of the venison of my son, that my soul may bless thee. And he brought it to him, and he did eat; and he brought him wine also and he drank.

26 And finally his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near and kissed him; and he smelled the smell of his garments; and then he blessed him, and said, See, the smell of my son is the smell of a field which Jehovah hath blessed.

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and a multitude of corn and new wine.

29 Let peoples serve thee, and nations bow down to thee; be master over thy brethren, and let thy mother's sons bow down to thee. Cursed be everyone that curseth thee, and blessed be he that blesseth thee.

30 And it came to pass that Isaac had hardly made an end of blessing Jacob; it came to pass, I say, that Jacob going out had scarce gone out from [-with the faces of Isaac] [6] his father, when Esau his brother came in from his hunting.

31 And he also had made delicacies and brought them unto his father; and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled with a great trembling; and he said, Who then is he that hunted venison and brought it me, and I have eaten of all, before thou camest, and have blessed him, and he shall be blessed?

34 When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with fraud and hath taken away thy blessing.

36 And he said, Did not he call his name Jacob? for he hath supplanted me these two times; he took away my birthright, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Lo, I have made him a master over thee, and all his brethren have I given to him for

[6] These words are omitted by Schmidius, whose version Swedenborg quotes.

servants; and with corn and new wine have I sustained him; and what shall I do for thee, my son?

38 And Esau said unto his father, Hast thou then but this one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept.

39 And Isaac his father answered and said unto him, Behold the fatnesses of the earth shall be thy dwelling, and of the dew of heaven from above;

40 And yet by thy sword shalt thou live, and shalt serve thy brother; but it shall come to pass when thou shalt thus obtain the dominion, that thou shalt shake his yoke from off thy neck.[r]

396. Of Isaac, we read first that he was old and that his eyes were darkened. By Isaac as a parent is meant the Jewish people in its last period or old age which was just before the time of the Messiah, being the time when they would no longer know their Messiah whom they had before their eyes. What spiritual old age and blindness is, is known to all; and also what the nature of this spiritual old age and blindness as it existed among that people. Thus, it is said of Isaac: *And it came to pass that when Isaac was grown old and his eyes were darkened that he could not see* (vs. 1).

397. When the subject treated of is Isaac's old age and the darkening of his eyes, then [by Isaac] is meant his posterity, which grows old like a body, and whose eyes in time become darkened. But when Isaac speaks with his sons, and thus from his mind, then by him is represented the Messiah, and by Esau the gentiles whom the Messiah called and whom he loved more than Jacob, that is,

[r] Immediately following the heading "Genesis, chap. XXVII, verses 1–40 inclusive," comes the following unnumbered paragraph which, with the exception of the last sentence (in parentheses), is crossed off by the author:

"Here we meet with four persons, Isaac, Rebekah, Esau, and Jacob. Under them are represented the Messiah and the posterities and churches [of the persons themselves]. Under the person of *Isaac,* especially when he speaks to Esau and Jacob, is represented the Messiah; but when the specific subject treated of is Isaac himself, his posterity is represented. Under the person of *Rebekah* is represented the Jewish church in general up to the time of the Messiah's advent into the world. Under the person of *Esau,* the gentiles, and in particular that posterity of the gentiles which was chosen by the Messiah, both before Abraham's time and after it even to the present day; under the person of *Jacob,* his own posterity, especially the Jewish branch, that is to say, the stem of Judah from which the Messiah was to be born. (Respecting these representations, see the end of the present chapter or section [n. 443 *seq.*])."

than the Jewish people. We now read of Isaac: *He called Esau his elder son, and said unto him, My son; and he said unto him, Behold me* (vs. 1). The same thing was done by the Messiah himself when he was in the world, and also before and afterwards by means of his Word. Esau was the elder son by birth and was prior to Jacob; so likewise are the nations, from the time of Adam, and afterwards from the time of Noah who blessed his sons Shem and Japheth immediately after the flood. Therefore these nations were loved prior to Abraham, Isaac, and Jacob. These parents of the Jewish people, however, were chosen because the Messiah was to be born from them a Man. Thus the words of the text come now to be read in another sense, namely, that in the time of the old age and blindness of the Jewish people, the Messiah called Esau, that is, the gentiles, his elder sons by birth, and said to them, My sons; and they said to him, Behold us.

398. Now comes Isaac's speech to Esau, that is, the Messiah's speech to the gentiles: *And he said, Behold now, I am grown old; I know not the day of my death* (vs. 2). In the Jewish people, who were represented by Isaac as an old man whose eyes were darkened, there was now the same infirmity of body as existed in Isaac; and the Messiah, here represented by Isaac, then said, I am grown so old among this people, that now I die—which is what is meant by the words, " I know not the day of my death "; for he is said to die who is blotted out from one's memory.

399. The speech of the Messiah to the gentiles, like Isaac's speech here to Esau, then continues: *Now therefore, take, I pray thee, thy weapons, thy quiver and thy bow* (vs. 3). What weapons are, what a quiver and what a bow, when it is God who speaks, is taught in the Word of the Messiah, to wit, that they are not human weapons but divine, not bodily but spiritual; for in such weapons there is strength against spiritual enemies. Esau, that is, the gentiles, is commanded to take weapons of this kind, and in particular a quiver and a bow, by which such enemies are attacked. These weapons are faith, hope, and charity. Thus we find here a double meaning, one which Isaac himself had, and the other which the Messiah had who spoke through Isaac. For in Esau, the Messiah saw the gentiles whom he loved, and all nations whatsoever whom he would love even to the end of the world; and [in Esau's weapons] he saw

spiritual weapons. And now he indicates what is to be done with these weapons: *Go out to the field and hunt me venison* (vs. 3); that is to say, Go not to the flock, and take not kids or lambs from the fold which is in the house of thy mother, that is, in the Jewish church—as will be seen later; but go to the field where they wander about scattered and without a shepherd. This is what is here called " venison " or " hunting venison."

400. These kids or lambs, which wander about scattered in the field, are called venison, and it was of these that the Messiah ordered them to prepare him delicacies, as Isaac here orders Esau: *And make me delicacies such as I love, and bring them to me that I may eat* (vs. 4). For it is not lambs and kids that are pleasing but the things which they signify, that is to say, spiritual things—respecting which we speak elsewhere. That it is these that are meant, is sufficiently clear from the words that follow: *That my soul may bless thee before I die* (vs. 4). But here so many things lie concealed that it is impossible to express them in a few words; as for instance, that the Messiah willed to bless the gentiles before he departed from the Jewish people; for he saw that he would die in that people, that is, would be wholly banished from their mind and memory; also that the Messiah ate the paschal supper before he died. Therefore Isaac now demanded like things, which he calls delicacies, of Esau his first-born son, that his soul might bless him; for this could have been done without such preparation, had not these things been involved.

401. After Rebekah had borne two sons to Isaac, that is, two nations and two peoples (as we read in chap. 25^{23}), and now that she loved Jacob, she represents the Jewish church as being its mother, while before she had represented both churches; as a damsel and bride, however, she had represented one only, that is, the church of the gentiles. Here, therefore, we read of Rebekah: *And Rebekah heard when Isaac spake to Esau his son* (vs. 5). If in place of Rebekah we put the old Jewish church, in place of Isaac the Messiah, and in place of Esau the gentiles who were loved by the Messiah above the Jewish people, then follows this meaning which is the inmost sense of the words, namely, that the Jewish church perceived what the Messiah said to the gentiles his sons. That the church

could understand this is clear, since the election of the gentiles is spoken of so many times in the Divine Word.

402. And now as to what more properly regards Esau and Jacob. Jehovah foretold of them: "Two nations are in thy womb, and two peoples shall be separated from thy bowels; and people shall prevail over people, and the greater shall serve the lesser" (chap. 25^{23}). According to the interior signification, though not according to the inmost, the two nations [8] are Esau, and the two peoples are Jacob. In respect to Esau or the nations being two, one prior to the other, this may be evident from the nations arising from Adam's son Seth even to Noah, among whom were those who walked with God such as Enoch whom God took (chap. 5^{24}); and also from Noah's sons, Shem and Japheth, even to Abraham. That the daughters of Heth, of whom Esau took a wife, were of these nations, may also be evident. This nation is called the prior; but it was the other or posterior nation that was chosen by the Messiah, and, after his departure, that is, his resurrection, formed the true church. In the interior sense—though, as already stated, not in the inmost—the two peoples are Jacob, that is to say, the Jewish people and the Israelitish. Of these peoples it is first said, that "people shall prevail over people," that is, the Jewish people over the Israelitish; but as regards the words [that follow, namely] "the greater shall serve the lesser," it will come to be explained below which of the sons of Isaac, whether Esau or Jacob, is to be called the greater. The former was born first and is thus the elder;[9] but the latter became first, because he bought the birthright and so became the elder; thus the one will serve the other. Moreover, in the inmost sense that one is called a people who will rule, that is, prevail, over the gentiles. It is from the church that they are called peoples; that is to say, it is by means of the church where the Messiah is that they become a people; and [when it is no longer a church], that which was a people becomes a nation or is counted among the gentiles; as was the case with the Israelitish people after its separation from the Jewish,

[8] In reading this paragraph it should be borne in mind that in the Latin, "nation" and "gentile" are expressed by the same word *gens*.

[9] The Latin word *major*, used here and in Genesis 25^{23}, means *greater* and also *elder, i.e.*, greater by birth. Here the context leads us to translate it *elder;* but in Genesis 25^{23} we render it *greater* because of Swedenborg's indication that the leading idea is greatness and not priority in birth. See n. 350 *fin.*, and n. 410 *fin.* Literally translated the Hebrew is: "The great shall serve the little."

and especially after its dispersal among the gentiles. Thus the nations chosen by the Messiah are no longer to be called nations but a people.

403. Let us now return to Rebekah, under whose person is here meant the Jewish church, inasmuch as she loved her son Jacob more than Esau, that is, the posterity of Jacob or the Jewish people more than the gentiles; this was not the case with Isaac. Therefore Rebekah [remained in the house] while Esau was without; or, as the words read: *And when Esau had gone to the field to hunt venison, that he might bring it* (vs. 5). This involved that space of time during which the gentiles, here meant by Esau, stood outside the doors of the church which was then with the Jews; or, during which Jacob, that is the Jewish people, remained at home with Rebekah his mother. Here Esau, that is, the gentiles, are said to have gone into the field to hunt venison that they might bring it—namely, to Isaac, that is, to the Messiah when He came into the world. What went on among the gentiles in the meantime is not mentioned in the Divine Word, as are the things that were done among the Jewish people and in the church of that people. That nevertheless the Messiah had his church at that time among the gentiles also, is clear from many Scripture utterances, as from the sending of Jonah to Nineveh [Jonah 1^2], etc. On this subject we read as follows: "From the rising of the sun even to the going down of the same my name was [1] great among the nations; and in every place, incense (was [1]) offered to my name; and a pure mincha;[2] for my name (shall be [1]) great among the nations" (Mal. 1^{11}). Here then two nations are mentioned. That the Messiah spoke these words, is clear from what we read later on in the same chapter: "But cursed be the deceiver who voweth and sacrificeth a corrupt thing unto Adonai; for I am the great King, saith Jehovah Sabaoth, and my name is revered among the nations" (*ibid.* vs. 14). We read to the same effect in many places in the writings of the other prophets.

Rebekah now tells her son Jacob what thing Isaac had spoken; and from this it can again be evident that these words contain that

[1] Swedenborg first wrote *erit* (shall be), thus following Schmidius whose translation he quotes; but he altered this to *erat* (was). After "place," Swedenborg omits Schmidius' *erit;* but here, in conformity with the alteration already noted, we have added "was." The third *erit* in Schmidius is retained by Swedenborg.

[2] See n. 304 note.

which concerns his whole posterity: *Rebekah said unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother saying* (vs. 6). Here Rebekah calls Esau not her son but Jacob's brother, just as the Jewish church calls those of the gentiles who have been received.

404. Rebekah here does not quote Isaac's words to Esau, *Take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field and hunt me venison* (vs. 3). For Rebekah, as the Jewish church in its old age or in the last times, had no care for the spiritual or interior things, and still less for the inmost which were contained in their rites, since she regarded only the exteriors. Thus she had no concern as to what might be meant by weapons; and therefore she now reports Isaac's words as being: *Bring me venison and make me delicacies that I may eat* (vs. 7). Here, with the words, the sense also is completely changed; for she does not say that Isaac said to Esau, " hunt me venison " (vs. 3), but " bring me venison "; and yet Isaac, that is, the Messiah through Isaac, had commanded, *make me delicacies such as I love, and bring them to me,* meaning that he should bring delicacies prepared from this venison, not the venison itself such as kids or rams, but the things to which they have regard and which are interior and are called delicacies. That the Messiah loved these delicacies is also omitted by Rebekah. She continues her speech to Jacob as follows: *That I may bless thee in the presence of Jehovah before my death* (vs. 7); thus not repeating what the Messiah himself had said: " That my soul may bless thee before I die." By soul, here as elsewhere, is meant life itself; for it is the very life of the Messiah from which his church lives. It is from this that every blessing flows; and because the Jewish church at that time did not wish to understand this, therefore it transposed these words of the Messiah into the following: *that I may bless thee in the presence of Jehovah,* that is, that Isaac might bless him in the presence of Jehovah the Parent.

405. Then Rebekah speaks thus to Jacob: *Now therefore my son, obey my voice, according to that which I command thee* (vs. 8). It is said *according to that,* in order that it may be understood that it was only external things that were set before him. It is these that the Jewish church calls obedience, and not interior things; and yet it is interior things alone that are regarded by Jehovah God. For

how can Jehovah God regard exterior things separate from interior, since he sees not with human eyes but with divine! Now because Rebekah as the Jewish church, speaks solely of exterior things, therefore she says: *Obey my voice, according to that which I command thee.*

406. It now becomes clearly apparent what was meant above by the venison which Esau was asked to hunt, namely, the kids of goats. For Rebekah wished to represent that Jacob was Esau in every respect, and especially in the matter of the things that were to be prepared in order that Isaac's taste might be deceived. Moreover, as his wife she well knew that kids of the goats were her husband's delicacies. Therefore she says to Jacob, *Go now to the flock, and fetch me from thence two [good] kids of the goats; and I will make them delicacies for thy father, such as he loveth* (vs. 9). She did not know that which the Messiah had spoken above; she knew indeed that the real delicacies which he loved were not prepared from kids taken from the flock at home but from kids hunted outside in the field, but it was as though she did not wish to know this. For Rebekah represented the old church as it was in its old age, when it did not even know its Messiah, and still less wished to know the delicacies that he desired. Since, therefore, it was kids of the goats that were offered as sacrifices in that church, it is clearly evident that the same were now demanded; not, however, the kids themselves, but the delicacies prepared from them. When these had been given, the people was blessed by their priest, as also was now promised to Esau by the Messiah who is Priest to the Most High. Therefore Rebekah now adds this: *And thou shalt take it to thy father that he may eat; and that he may bless thee before his death* (vs. 10). Concerning these words see above, verses 4 and 7 [n. 400, 404].

407. Here Jacob as a father now effigies his posterity, both the Jewish and the Israelitish; and not merely that posterity in its old age, but the whole of the posterity from its infancy to the time when the Messiah came into the world. This posterity or Jacob, being well acquainted with his brother's character, and also with his own, speaks as follows: *And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man* (vs. 11). If now in Jacob are represented his descendants, and in Esau the gentiles, it can be evident what, in Esau, is signified by a hairy man.

It was said above of Esau, that he came out " all over like a hairy garment " (chap. 25^{25}); and below (vs. 16), that his mother put skins of the kids of goats upon Jacob's hands and upon the smooth of his neck, in order that he might personate Esau. From this it is clear that Esau was hairy all over his skin like a kid or lamb; and on the other hand, that Jacob was a smooth man as he is called, and thus, in order to personate his brother, must needs have been clothed with that hairy garment. If now for Esau are understood the gentiles, and for Jacob the Jewish and Israelitish peoples, the former are then described under the person of Esau as being like kids or lambs, and the latter under the person of Jacob as being smooth or hairless. True this was on the outside, but since external form arises from internal, for thence is the origin of everything in the face and in the coverings of the body, it will be evident from what follows, whether Esau, or the gentiles understood under the person of Esau, were lambs internally also. Of Esau we read that he came out thus from his mother's womb (chap. 25^{25}).

408. In the Jewish church the lambs or kids that were offered for sacrifices were to be without blemish, by which is signified that they should not only appear externally perfect and without a spot (guilt [3]) but should be such internally; otherwise the offering was rejected as unclean. These animals the priests examined, not only by touching them with their hands, but also by searching them with their eyes. This is the reason why it is so often stated in the writings of the prophets, that the Jewish people offered things defiled, and thus not sincere, and consequently not from a sincere heart. Jacob indeed did not know that in this deceit he now effigied the Jewish and Israelitish people; he was thinking only of his father, that perhaps he might feel him, and thus he would be in his eyes a deceiver. Hence in the old church, those who acted deceitfully, and thus brought imperfect offerings to the priest, received no blessing but were censured [Lev. 22^{20}] and, as the prophets say of them, cursed. Hence Jacob's present fear, which was divinely insinuated into him, when he said to his mother, *My father peradventure will feel me, and I shall be in his eyes as a deceiver; and I shall bring a curse upon me and not a blessing* (vs. 12).

[3] In the autograph, this word *reatus* (guilt) is written over the word *macula* (a spot), as though intended as a substitution; the latter word, however, is not crossed off.

409. Since then it was so severely forbidden that anyone, by the offering of victims which were insincere,[4] should defraud the Messiah, who was effigied in the sacrifices of that people by lambs and kids, therefore Jacob's mother, who, here as above, represents the church among that people, answered: *His mother said unto him, Upon me be* [*thy*] *curse, my son; only obey my voice, and go and fetch me them* (vs. 13). Here although Jacob acted before his father with deceit, nevertheless he was blessed; though for what reason shall be told presently. The Jewish church, however, in the last times did all things fraudulently; they saw only tables of the law which were of stone or wood, and thus merely the outside; but did not see that the law had been written by God himself, and thus, as to its interiors and inmost, was divine. And therefore this curse which Jacob himself escaped, and also that posterity of his which was the stock from which the Messiah was to be born, came at last upon the Jewish church. Thus clothed, Jacob then *went and fetched and brought them to his mother; and his mother made delicacies such as his father loved* (vs. 14). These words have already been treated of several times, as at verses 4 and 7, [n. 400, 404,] and elsewhere.

410. And now that it may still better appear that under the person of Jacob is here portrayed the Jewish and Israelitish people, and that yet he wished to pass for his brother who represented the gentiles among whom was and will be the true church of the Messiah, his mother clothed him with the goodly garments of Esau, or as the words read: *And Rebekah took goodly garments of her elder son Esau* (vs. 15). Garments were the insignia of the [old] church and they effigied all the adornments of the new church. Therefore Aaron and his sons, and after them the other priests, were distinguished by garments of great magnificence. In these, however, there was not a single thread but what represented something in the Messiah's church among the gentiles, not only prior to Abraham, but also after him, and thus now in Esau, who, as said above [no. 402], represented two nations. But because in Rebekah the Jewish church is presented to view, therefore we read that she took only his goodly garments in that church, or, as the words read: *Which were with her in the house* (vs. 15), that is, among the Jewish people which is called a house, whence the name, "house of Jacob."

[4] *Insincerus*—insincere, not genuine, imperfect, impure.

These she now put on her son, according to the words: *And put them upon Jacob her younger son* (vs. 15). As to why she put them on, this is evident from what follows, when it is said that Isaac smelled the garments of his son Esau [vs. 27]. She put these garments on Jacob, not that Isaac might see them with his eyes, for he was blind; but that Jacob might deceive his father in every outward appearance; just as his sons or descendants afterwards wished to deceive the Messiah himself here represented under the person of Isaac. Here Rebekah called Esau her elder son and Jacob her younger, thus speaking according to their birth; and yet Jacob was now the elder son, by the birthright which he had drawn to himself. But in saying that Esau was her elder son, Rebekah speaks like the Jewish church; for it had previously been said that the elder (greater) would serve the younger (lesser [5]). But either the one or the other can be called the greater, if the greater son is to be called the first-born; in this view either may be called prior by birth and thus greater.

411. That Jacob might personate Esau in every way, we read further: *And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck* (vs. 16). Thus, as to all the parts of his body not covered by his garments, Jacob was just like Esau, resembling a kid or lamb; for such was the way in which he had been clothed by his mother Rebekah, that is, by the old Jewish church. This, however, was his external appearance but not his internal; in further confirmation of which, it is said that his hands were clothed in this way—the hands being the two extremities of the body by which, in the Divine Word, are signified the extreme or most external of the things in man; for all parts whatsoever in man are so many significations of spiritual and heavenly effigies. That it might be signified that Jacob was also a lamb interiorly, that is, at heart, his mother covered also the smooth of his neck, which is the part next to the breast where the heart is. She did this to the end that, if his father wished to extend the examination of his son to this place, he might thereby be induced to believe that Jacob was a lamb interiorly also, and thus was Esau in every respect.

412. Furthermore, the mother, not yet feeling sure that this deceit would not be detected, put into these hands [6] of her son bread,

[5] See n. 402 note.

[6] That is, the hands now covered with goatskin.

which was a symbol of the new church. *And she gave the delicacies and the bread which she had made, into the hand of her son Jacob* (vs. 17). The other symbol of the new church was wine, and we read later on (vs. 25) that this also was brought. Thus by bread, and afterwards by wine, Jacob simulated the interior man or the minister of the new church; while, by the other things, such as the garments and the skins of the two lambs,[7] he represented the exterior man; exactly like the Jewish people in the last times.

413. As concerns the garments in general, they were not garments such as belong to any church but were only the goodly garments; and this to the end that Jacob might wholly resemble Esau or the person of Esau which he now enacts. Thus kidskins were not used for clothing in the Jewish church, and they are used here, as already stated, solely for the representing of Esau as to his outward appearance.

414. When therefore Jacob, thus externally transformed into his brother, came unto his father, he was first asked by his father, who he was: *He came unto his father, and said, My father; and he said, Behold me, who art thou, my son?* (vs. 18). Here he first calls him Father, by whom is here meant Isaac himself as the father of both Esau and Jacob, that is, of both the gentiles and the Jews. But that here, as above, it is the Messiah himself who is represented by Isaac when he speaks with these sons, appears quite clearly from the words given in answer. He said, *Behold me,* and these words can be applied both to Jacob and to Isaac. Applied to Jacob as the one who said, *Behold me,* the meaning is, Behold, it is Jacob under the form of Esau. Applied to Isaac, *Behold me,* means, Behold it is Isaac who does not see; and, Behold, it is God or the Messiah who sees all things. From the concise style of these words, and of those that follow, it is most clearly evident that it was not Isaac who spoke here; and that the speech was not held with Jacob as Jacob, and so not with Esau as Esau. But besides this interior

[7] One would expect to read "kids." In the next paragraph (n. 413) and in the same connection we read, "skins of kids"; in n. 416 also the word is "kids." But in n. 415 it is "lambs." In this last number, Swedenborg seems to indicate the reason, when he says that the venison "signifies the lamb which the Messiah offered to Jehovah"; and also in n. 418, where he says, "by the skins of *kids, i.e.,* by exteriors, the Jewish people wished to seem like *lambs.*" See also n. 399, 400, 467–68, 411, where the words are *kids* or *lambs.* Confer also n. 859, 862.

meaning there is contained here a meaning still more interior. For in all and each of the words of the Divine Word there is a sense in addition to the outer sense—another and interior sense, then a more interior, and finally an inmost. The inmost of these senses is their very life and soul, while they themselves are parts, as it were, which are called respectively interior and exterior. Thus everywhere in the Divine Word there is presented an archetype of creation from inmosts to outmosts; consequently an archetype of a body in whose inmosts is the soul which renders all the other parts living, that is, pours life into them. In the present text, the inmost sense treats of the Messiah, and indeed of his passion; but this Messiah is then presented under the person of Esau, as was the case above (chap. 25^{30} *seq.*; [n. 356]); and he is presented here under the person of Jacob because Jacob was acting as an impersonator of Esau, and because the Messiah was to arise from his descendants in whom remained the true church of Christ. This then is the reason why the words here and elsewhere [cf. n. 349] are spoken so concisely, and indeed in such way that they can be applied to Isaac and Esau and at the same time to Jacob. Hence, *Behold me, who art thou, my son,* is said by Isaac as the father of Jacob; by Jacob as Jacob, and as the Jewish people; by Esau, as it were, as Isaac's son, and as the gentiles whom he represented; by the Messiah himself to the Jewish people, and also to the gentiles; by Jehovah the Parent, to the Messiah, his one only Son. Hence it can now be seen how many are the senses in the words of the Divine Word, and what is the inmost sense, and thus the very life which is the one only life in the inmost of all the other senses.

415. Jacob here answered that he was Esau his first-born: *And Jacob said unto his father, I am Esau, thy first-born* (vs. 19). In the sense according to the letter, which is the outmost sense, Jacob is speaking as a son to Isaac as a father; in the interior sense, the Jewish people under the person of Jacob is speaking to the Messiah; and in the inmost sense, the Messiah in the Jewish people is speaking to his Parent. As was said, the latter sense, which is the inmost, is the very life or soul which is inbreathed into the words of the Divine Word. In this sense, as already stated, what is meant is, that the Messiah, under the person of Esau, speaks thus to his Parent: *I am Esau thy first-born;* but this

sense has already been interpreted (chap. 25^{26-34}; [see n. 356, 359]). As regards the sense called the interior sense, wherein the Jewish people is represented under the person of Jacob, and the gentiles under that of Esau, this sense is, that the Jewish people said, *I am Esau thy first-born.* Thus that people lied; for it was not Esau but a pretended Esau; nor was it the first-born, but it had merely acquired the right of the first-born by a mess of pottage. Then, in the words that follow, the Jewish people said to the Messiah that he should eat, and indeed eat of its venison, in order namely, that he might bless that people: *I have done according as thou spakest unto me; arise, I pray thee, sit, and eat of my venison, that thy soul may bless me* (vs. 19). These words which Jacob now uttered are also lies, for as just said, he was neither Esau nor the first-born; but in them, with his own lips and in the presence of his father and the Messiah, he now restored the birthright to Esau his brother, by saying: *I am Esau thy first-born;* for thus he calls Esau the first-born.[8] False also was his statement that he had done according as Isaac had asked Esau; for he had not taken the kids from the field outside, but from the flock at home; he had prepared this meat calling it delicacies, and here he calls it his venison, when it was not venison; though it was venison that his father desired. He spoke these words to the end that he might take the blessing from his brother; but what kind of blessing he took may be evident from what follows. In the more internal sense, by Isaac is here meant the Messiah, who, seeing and foreseeing all and single things, well knew in this case that it was Jacob under the form of Esau. But he permitted this deception for a reason of which also we shall speak presently [n. 424, 429]. To the Messiah then, this Jewish people, understood under the person of Jacob, speaks as follows: "Rise, I pray thee, sit and eat of my lambs[9] (which it calls venison), that thy soul may bless me." But because it spoke falsely, it follows that no other blessing could be given it than such as flows from false speaking. In the inmost sense, in which under the person of Esau is understood the Messiah, by the venison which Esau brought is signified the lamb which was offered

[8] [By the author:] That Jacob then restored the birthright is apparent; for Esau is everywhere put before Jacob, as in chap. 35^{29}, just as Reuben is put before Joseph Gen. 48^{5}; [$49^{3, 22}$]; and 1 Chron. 5^{1}.

[9] See n. 412 note.

to Jehovah the Parent, that in this lamb might be blessed the nations of the whole world, both before and after he rose from the dead; for death is treated of wherever the blessing is treated of (verses 4, 7–10). Hence we read, *Arise, I pray thee, sit and eat of my venison*, etc.

416. That Isaac, that is, the Messiah under the person of Isaac, had clear knowledge of this deceit, he permitting it for a reason to be given presently [n. 424, 429], is clearly evident from the numerous questions addressed by Isaac to Jacob. First he asks him: *Who art thou, my son?* (vs. 18). Again, the Messiah asks, "How couldst thou find venison so quickly," or, as the words read: *And Isaac said unto his son, How didst thou hasten to find it, my son?* (vs. 20). But Jacob again spoke lying words: *He said, Because Jehovah thy God caused it to come before me* (vs. 20); for it was not Jehovah the God of Isaac, that is, the Messiah, who had given it to him, but his mother. In the interior sense, the case is the same with the Jewish people; for it was not the Messiah, or Jehovah the God of Isaac, who gave that people the kids which they called their venison, but it was the corrupt Jewish church of that people in its old age, that is, it was the mother of Jacob. The inmost sense, however, concerns the passion of the Messiah, from which flows every blessing into the universal world. In this sense the things that are said are the truth, namely, that it was Jehovah God who had caused this venison to come before him, that is, before the Jewish people, and this from eternity. That it was not a kid from the fold of Judah, but a kid from the field and thus venison [that the Messiah desired], is seen still more clearly in the life of Abraham when he offered his son as a victim. Then in like manner Jehovah God caused a ram to come before him, "behind him, caught in a thick bush by his horns" (chap. 22^{13}). This signifies the same thing, namely, that it was not a kid from the flock of the Jewish people that Jehovah God caused to appear before Abraham, but a kid from the field, that is, venison.

417. In order further to examine Jacob, Isaac ordered him to come near: *And Isaac said unto Jacob, Come near* [*I pray thee,*] *that I may feel thee, my son, whether thou be my son Esau or not* (vs. 21). Here it should be well observed that, during these several actions when Isaac was examining Jacob, he believed in his

mind that it was Esau; and that therefore he said, " my son." He says this first in verse 18, *Behold me, who are thou, my son?* then in verse 20; and twice in the present verse: *Come near, my son,* and *Whether thou be my son Esau.* He now wished to examine what he all but believed, and to do this by feeling his hands and his breast, as indicated in verses 12 and 16, [n. 408, 411], where the reader may see these words explained. Now since, in the more interior sense, under the person of Isaac, is here meant the Messiah, and under the person of Jacob the Jewish people, therefore in place of these words the meaning comes forth that the Messiah in like manner said to that people, " Come near, I pray thee, that I may feel thee, that is, that I may know whether thou be Esau my son, of whom I asked a hunting of venison, that is, sacrifices of kids "— understanding sacrifices in its interior meaning (vs. 3). But in the inmost sense, in which the Messiah is understood under the person of Esau, something still further comes forth, which the reader may see explained above, chapter 25[30] *seq.* [n. 356 *seq.*, 392].

418. That Isaac clearly understood that this son was not the one whom he called his own, that is, Esau, but was Jacob, may be known without doubt from what now follows; for he said, The voice is Jacob's but the hands are Esau's: *And Jacob went near unto Isaac his father; and he felt him and said, The voice is the voice of Jacob, but the hands are the hands of Esau* (vs. 22). Isaac gathered from the voice that it was Jacob, and that Jacob wished to deceive him; though what he gathered from the skin of the kids upon Jacob's hands and the smooth of his neck, is not sufficiently clear. But it was not Isaac who spoke these words, but the Messiah through Isaac; therefore, he said that the voice was the voice of Jacob, that is, of the Jewish people signified by Jacob, who drew near to him with their lips but not with their heart, and in whom was the voice and nothing more; also that by the skins of the kids, that is, by the exteriors which are also called clothings and coverings, they wished to seem like lambs, when yet internally they were dissemblers.[1] In the inmost sense, however, the subject here treated of is the passion of the Messiah, namely, that the voice or speech of the Messiah

[1] Here come the following words, crossed off by the author: " And, as it were, wolves who wished to destroy the innocent Esau. Hence God could not know them. For the Messiah knows man not from externals but from internals."

was like that of the Jewish people because he was born among that people; but nevertheless he was Esau,[2] namely red and hairy like a lamb (see above, chap. $25^{25, 30}$; [n. 350, 356].

419. The text then continues: *So he discerned him not, because his hands were hairy as the hands of Esau his brother; and he blessed him* (vs. 23). In the external sense, the subject treated of is Isaac, as the father of Jacob. Because of his blindness, Isaac did not discern his son but judged as to whether it was his son Esau from feeling him; but because the matter was still in doubt by reason of the voice, he did bless him or wish him well. In the interior sense, under the person of Isaac as parent are presented the two peoples whom his sons represented, and under the person of Jacob the Jewish people as above. Hence results the sense that the parent Isaac knew his sons, that is, the Jews in their old age and in the darkness in which they were at the last times, only from their outmost parts, that is, from their hands which were covered with the skins of kids; and that he did not know them, even from these; for the Messiah knows man, not from externals, that is to say, from rituals and works or from the hands, but from internals, that is to say, from faith and obedience, and thus from the integrity of the heart. We do not read here that Isaac felt the upper part of Jacob's breast, that is, the neck, which also was covered with the skin of kids; hence he was ignorant, as it were, of the interiors, that is, he did not know him. Nevertheless he blessed him or wished him well. In the inmost sense, however, the Messiah is presented under the person of Esau and not under that of Jacob, except for the fact that he was born in his house. What is the sense that then comes forth may be evident from the words themselves, namely, that he was not known because he was clothed like Esau,[3] and in external form was like a man, etc., etc.

420. But Isaac, being still uncertain, again questions him: *Nevertheless he again said, Art thou then my son Esau? and he said, I am* (vs. 24). Here, when he said that he was Esau, Jacob again spoke

[2] Here follow the words, crossed off by the author: " or a lamb. For, as explained above [n. 411], the hands are parts of the body, as likewise is the neck. Thus the human in the Messiah was that which was outside the Divine. It is this human which is likened to Esau. If by Jacob is meant this his posterity, in which was the true church of the Messiah— "

[3] Here follows the words, crossed off by the author: " For He bore in Himself the iniquities of all nations (gentiles), or was like the nations."

lying words; for he openly said, "I am," when yet he was not. Thus he induced his father to believe that he was Esau. In like manner did the Jewish people when they said they were the sons of Isaac, when yet they were not, except only as to externals which, without internals, were nothing.

421. Inmostly, however, lies the truth itself, namely, that when the Messiah, born among the Jewish people, carried the iniquities of nations and peoples as a lamb, it was said to him *Art thou then my son?* and he said, *Behold I am.* This may be more clearly evident from the Word of the New Testament. The entire passion of Christ is here described; first, that he was not then discerned by his Parent (vs. 23); therefore he was further explored in many ways. Hence Isaac said at last, *Bring it to me that I may eat of the venison of my son; that my soul may bless thee* (vs. 25). As to what is meant by the son's venison, see above [n. 400]; for it was the [Paschal] supper prepared of the lamb, and consequently the victim, understood in its inmost sense—it was this by which the Messiah as a Man fulfilled justice with God, and was thus the blessed Jehovah. *And he brought it to him and he did eat; and he brought him wine also and he drank* (vs. 25). First he gave him bread (vs. 17), and now he gives him wine; which two are symbols of the New Testament, bread signifying his body, and wine his blood, as should be plain from the Word of both times. *And finally his father Isaac said unto him, Come near now, and kiss me, my son* (vs. 26). He said this from love, and also to the end that, by observing his obedience, he might still further examine whether it was his son. *And he came near and kissed him,*[4] *and he smelled the smell of his garments* (vs. 27). We read very frequently that, when the victims were offered for the people by the priest, Jehovah smelled an odor of sweetness and rest; and also that he was delighted with this odor. By the odor of garments is expressed that which is inmost in every priestly rite, which latter consisted not only in garments—which signified the adornments of the truly Christian church—but also in the victims and the blood of the victims, with the odor of which Jehovah is said to have been soothed. Consequently the same things occur here as occur so often in those parts of the Mosaic writings where the victims of that church are

[4] The autograph has *ut oscularetur eum,* but this is an error for *et oscularetur eum.*

treated of; for which reason they must needs signify the same thing, that is, the Messiah, who became the Victim, and who thus was clothed with garments as a Priest to the Most High, and brought bread and wine; not to speak of other particulars, which would never have been related here had they not involved these inmost contents.

422. Such then were the inmost meanings contained in these words, and the very life of their soul; for they were divine, and from them comes the mind or understanding of what is contained in the other senses; namely, in the senses that pertain to the Jewish people and in those that pertain to the gentiles, and, in the present case, in those that pertain to Jacob and Esau. First, as regards the Jewish people here effigied under the person of Jacob, the Messiah addresses it thus: *Bring it to me that I may eat of the venison of my son Esau* (vs. 25), that is, bring Esau's victims; in other words, bring prayers, supplications, faith, and obedience, as they exist among the gentiles, not as they exist among the descendants of Judah or Jacob. But Jacob, that is, the Jewish people, brought him of its own kids and goats, and he did eat. He also brought him wine, signifying the blood of the victims, and he drank (vs. 25). The Messiah, however, knowing that these things were merely fictitious, said to the people, as Isaac here says to Jacob: *Come near now, and kiss me, my son* (vs. 26). The speech was addressed to Esau, but in place of Esau it was Jacob, that is, the Jewish people, who came near and kissed him, that it might take him by deceit, as the Jews many times tried to do. Therefore, when the Messiah perceived from the odor of the garments, that is, from the interiors of the rites and ceremonies, that it was Esau and not Jacob, for the garments were the goodly garments of Esau which were in the house of his mother (vs. 15), that is, in the Jewish church, *then he blessed him* (vs. 27).

423. The question, therefore, is now asked, which of the sons was it that Isaac blessed, Jacob or Esau? It was Jacob who said to his father, *I am Esau, thy first-born* (vs. 19); and again, when his father asked him, *Art thou then my son Esau*, Jacob said, *I am* (vs. 24). Moreover, in order to personate Esau, Jacob said, *Eat of my venison* (vs. 19), when yet it was not venison but was kids of the goats taken from the flock; and further, when his father enquired

how he had found it so quickly, Jacob answered, *Because Jehovah thy God caused it to come before me* (vs. 20), when yet it was his mother who had done this (vs. 9). Furthermore, his father said, *The voice is the voice of Jacob, but the hands are the hands of Esau* (vs. 22); thus he did not discern him because of his hands (vs. 23). Finally, when he smelled the smell of the garments of Esau, which Jacob had put on, then he at last blessed him and said, *See, the smell of my son is as the smell of a field* (vs. 27); for it was in the field that Esau had been asked to hunt venison (vs. 3). Thus, when Isaac uttered the blessing, it was in his whole mind that it was a blessing upon his son Esau and not upon Jacob. The question is asked, therefore, whether the one blessed is he who hears the sound and takes it in, or he who is in the mind of the blesser and to whom the blessing itself is directed. As to what Jacob took from this blessing, and what Esau, this will better appear from what follows.

424. Here, as above, let us put the Messiah for Isaac, the Jewish people for Jacob, and the gentiles for Esau; then, from what has just been said, it can be evident what blessing was taken from the Messiah by this people which is called the people of Judah, and what by the gentiles who are called Esau. The Messiah, who is fully aware of the inmost thoughts of all, well knew that Jacob's mother wished to deceive her husband, and that afterwards Jacob wished to deceive his father, in order that she might take the blessing away from her son and he from his brother, just as Jacob had previously taken away the birthright. But the Messiah permitted that people to do this, both because Jacob desired the blessing and because the Messiah himself was to be born a Man in that stock. Yet he so directed all Jacob's acts, that Jacob himself, and after him the people whom Jacob then represented, might subsequently know that the Messiah was then aware of all these particulars. For who can say other than that the blessing came from Jehovah God and not from Isaac? or other than that Jehovah God, who gave the blessing, saw each and all of these events? Jacob was therefore examined and questioned by the Messiah, as by his father, as follows: *Who art thou, my son?* (vs. 18). *How didst thou hasten to find it, my son?* (vs. 20). *Come near, I pray thee, that I may feel thee, my son* (vs. 21). *The voice is the voice of Jacob, but the hands are the hands of Esau* (vs. 22). And afterwards he said, *Art*

thou then my son? (vs. 24). Nay, even after he had eaten, he said, *Come near now, and kiss me, my son* (vs. 26); and he also smelled the smell of his garments, that is, of the goodly garments of Esau which were with his mother in the house (vs. 15); and likewise the smell of the kids wherewith his neck was covered, and the odor of which would be particularly sensible when he kissed him. He then said, *The smell of my son is as the smell of a field which Jehovah hath blessed* (vs. 27). Thus the question arises, Whom did the soul of the Messiah bless, before his death? (vs. 4 and 19) the Jewish people, under the person of Jacob as its parent? or the gentiles under the person of Esau? We read in verse 23, that he did indeed bless Jacob; but upon whom this blessing fell, which is now to be treated of, and in what manner and for how long it fell upon Jacob, will be seen below.

425. Isaac commenced his blessing thus: *And he said, See, the smell of my son is as the smell of a field which Jehovah hath blessed* (vs. 27). The smell of the garments and kids wherewith Jacob was clothed is here likened to the smell of a field, fruitful and abundantly productive, that is, of a field which Jehovah hath blessed. What the odor of garments and kids is, has indeed been explained above [n. 421]; but because in the writings of the Divine Word we read so frequently that Jehovah God smelled an odor of sweetness and also of rest, and moreover that he was delighted and also soothed by the smell, that is, by the smell of the victims and their blood, therefore, it comes now to be again explained. It is not the victim nor the blood of the victim that delights and soothes Jehovah, as is so often said in his Word, but that which is more internal, namely, that which exhales from the blood of the victims. Deep within the blood is the soul or life thereof, as God himself many times clearly declares. This soul or life cannot delight, and still less appease Jehovah God, but only the soul and life of that blood which, in the Jewish church, was signified by the blood of kids and goats. It is this blood, and the life and soul of this blood, that appeases. That this was the blood of the Messiah who was the Lamb of God and the Victim for the whole human race, both the gentiles and the Jewish people, is so well known to every member of the truly Christian church that there is no need of further explanation. But the question now arises: What was presignified in the Jewish church, and

what is now signified in the truly Christian church, by the soul and life of the Messiah's blood? It cannot be the blood itself, but the merit of that blood, which consists in obedience toward his Parent and in love toward the whole human race. By reason of these he was led to undergo death, and indeed the death of the cross, that he might bear in himself and thus take away all the sins of both peoples, Jewish and gentile. Hence he became justice, and indeed he alone, from whom Abraham was justified in his day, and afterwards all others in the true Jewish church which was the Christian, and also among the gentiles. This then is the inmost thing that is here expressed by the smell of his son. More external, though relatively interior, are the things which Isaac is here said to have smelled, and which are compared to the smell of a field in which is a most abundant harvest, or, as we read here, *which Jehovah hath blessed;* it is not, however, the smell from the harvest but the smell from those seeds and fruits which are called the works of the law; and consequently from things interior which are faith, obedience, charity, and the like.

426. After Isaac, as we read, or in place of Isaac, Jehovah God, had smelled an odor of sweetness, though here it is *the smell of his son as the smell of a field which Jehovah hath blessed,* then is the blessing first pronounced. This was that soul which blessed Esau (vs. 4), and thus was that for which Jacob asked (vs. 19). This soul or life is not only in the blessing but is in each and all of the divine words. For the Messiah, who is the Soul or Life of his church, is regarded in all these words; there being nothing that does not regard him directly and also in another way.[6] The blessing itself is as follows: *Therefore, God give thee of the dew of heaven, and the fatness of the earth, and a multitude of corn and new wine* (vs. 28). In these words is contained[7] every blessing that can ever be attributed and given to the regenerate and new man. By the *dew of heaven* is meant all that which flows down into human minds from Jehovah by the Messiah, and from the Messiah by the Holy Spirit; but more especially love, which is the Messiah himself, being in the Messiah; and hence charity, faith, obedience, and many

[6] Swedenborg first wrote "indirectly," but at once crossed this off and wrote *alio modo* (in another way).

[7] The autograph has *continuetur* (is continued), but this is surely a slip for *contineatur.*

like virtues, which flow from the one only Love and which, like dew in the time of early morning, rain down from heaven and make minds to be fruitful. Love is the life of minds; for without love there can be no life, and as the love is such is the life. Hence all these virtues, with their happinesses and felicities, are from the Love of heaven, that is, from the Messiah himself. These, then, are what flow down from heaven. The fatnesses of the earth are those inner and richest parts that lie within the fruits. By this dew from heaven, not only are these fruits made to grow, but they are also so increased in fat as to be of a most grateful odor, as likewise of a most grateful savor. Such fats flow from that dew or love. This was among the reasons why, in the Jewish church of old, the fats of the victims were offered to Jehovah God. All fat takes its origin from the blood; for fats are collections of the best blood in receptacles or follicles; but they are the bodily part or body of that blood. Thus by the fat in the sacrifices was represented the body of that life or soul which is within the blood. By a multitude of corn and new wine is meant all that which nourishes this body. From the above it can thus be seen that in this one blessing is contained everything that looks to the soul, mind, and animus, and also to the human body itself; so that there is nothing left which does not follow in its series from the first words of the blessing to the last.

427. The things that have now been said, involve all necessities, both spiritual and corporeal and at the same time also heavenly and earthly; for those things which are spiritual in man, are there also called heavenly. More properly, however, they are attributed to things on earth, and signify those things which are the origins of things on earth. Hence it follows that this same blessing involves also earthly abundance springing from heavenly gifts—as the fatnesses of the earth, and thus a multitude of corn and new wine, from the dew of heaven; all which things come to the spiritual man, and contain in themselves the blessing of heaven and a like blessing of the earth and of the man himself in whom is their effigy. That all these came also to Jacob, that is, to the Jewish people, will be so clearly evident from the things that will be said concerning that people, as drawn from the relations in the Divine Word, that it must needs be evident to all who read them.

428. What now follows concerning the blessing upon Jacob uttered by his father, concerns the prerogative of that people above all other peoples of the whole world, namely, that both peoples and nations were to serve it. The words of this part of the blessing are, *Let peoples serve thee, and nations bow down to thee* (vs. 29). That these words regard the truly Christian church itself, that is, the true church of the Messiah among this Jewish people, is quite clear from the several words of the text; and it clearly comes out when each is rightly examined. Wherefore Jacob here represents that people, in the midst of the Jewish and Israelitish people, which acknowledged the Messiah and worshipped him as their one only King and Priest, and at the same time, like servants, most humbly adored him as God. In this sense Jacob, like all his posterity wherein was the church of the Messiah, stands for the Messiah. But since this true church of the Messiah existed not only among the Jews but also and indeed principally among the gentiles, therefore, here as above, the Messiah is also understood under the person of Esau, but in respect to His human nature (chap. $25^{26-fin.}$; [n. 356, 359, 392]). Thus it is the Messiah, here understood under the person of Jacob and also under that of Esau, whom peoples shall serve and to whom nations shall bow down. It also comes to the same thing, when this church is assumed in place of the Messiah. For the Messiah is the All in all in his church, and consequently is his church which peoples shall serve and to which nations shall bow down; that is to say, peoples among both Jews and gentiles, the latter being here called peoples because they form the true church. That the gentiles are also called peoples, may be seen more clearly explained above [n. 402]; in like manner also, the peoples and nations outside this same church, among both Jews and gentiles; but then, it is peoples that shall serve, that is, the universal people, both that called the Jewish and Israelitish and all others who of old were called nations, thus peoples. That these were servants is also well known from the history of those peoples; and likewise that the nations bowed down. In this way are these words to be understood in the exterior sense; but in the interior sense, they are to be understood as explained above; and in the inmost sense, as concerning the Messiah alone. The truth of this is rendered still more evident from the subsequent words: *Be master over thy brethren, and let thy*

mother's sons bow down to thee (vs. 29). Jacob had no brethren except Esau, and his mother had no sons except these two. Hence, other brothers and other sons are here meant, to wit, brothers in the house and outside the house. The brothers in the house were twelve in number, being as many as afterwards were the tribes. These brothers were indeed not yet born, but still it is they who are meant, and consequently that Jewish and Israelitish people which consisted of the twelve tribes. The brethren outside the house were the gentiles which formed the church, either by approach to the church of the Jewish people or because, though standing without, they yet constituted that church. Both the latter and the former are the brethren and the mother's sons here mentioned, to wit, Esau's brothers, that is, the gentiles; and his mother's sons, that is, the sons who are in the church. Because the Messiah is in the church and alone is his church, therefore in the more interior sense, it is of him that it is said, that he shall be master over his brethren, and that the mother's sons shall bow down to him; that is, he will be the lord, and all others, both peoples and nations, will be his servants,[8] for all who are gathered together unto his church are called brothers and also sons.

429. From this it can now be inferred who it is, whether Jacob or Esau, that was blessed by the Messiah. That Esau, and not Jacob, was the one meant by Isaac is quite clear from what has gone before, and from what follows. But Jacob is also meant by the Messiah, who gave the blessing by Isaac's mouth; for it is said, *And he shall be blessed* [vs. 33]; not Jacob as signifying the whole Jewish and Israelitish people, but Jacob as signifying the people among them who acknowledged our Messiah and continued his church. For this reason also Jacob is so often called "son." Thus: *Who art thou, my son?* (vs. 18). *How didst thou hasten to find it, my son?* (vs. 20). *Come near, that I may feel thee, my son* (vs. 21). *Art thou then my son Esau?* (vs. 24). *Kiss me, my son* (vs. 26). The Messiah well knew that it was Jacob and not Esau, but he acknowledged him as a son because he saw among the Jewish and Israelitish people that people in whom the Messiah himself would be; at the same time, he saw himself in that people from whom he would be

[8] Here follows a line crossed off by the author, which reads: "These are here called 'mother's sons,' because they are sons of Him and of the church in which He is."

born. But that he meant especially Esau, that is, that people among the nations in whom was the Messiah and his church, is clear from Jacob's answer. For when the Messiah asked him, *Art thou then my son Esau*, Jacob said, *I am* (vs. 24); and previous to this, he had said, *I am Esau thy first-born* (vs. 19). Hence it is clear that it is Esau who is here meant as the one who received the blessing, and Jacob, only in that he represented the people in Judah and Israel who acknowledged and would acknowledge our Messiah born among that people of the stock of Abraham, Isaac, Jacob, and finally David, and who most humbly adored him alone, who sitteth at the right hand of Jehovah his Father; to whom is given all power in the heavens and on earth; and by whom and from whom would flow every gift of the Holy Spirit to that church; thus the people who worshipped him as Jehovah their God, and who, like Abraham his servant, most humbly adored him.

430. It is now set forth how the blessing of Isaac, as parent and as then representing the Messiah, was applied to Jacob and Esau. Here we read first: *And it came to pass that Isaac had hardly made an end of blessing Jacob; it came to pass, I say, that Jacob, going out had scarce gone out from* [*-with the faces of Isaac*] *his father* (vs. 30). We twice read *it came to pass*, but the one expression regards the blessing itself, and the other the going out of Jacob from his father's presence; consequently, the one involves the time of the blessing of the Jewish people, represented by Jacob its parent, and the other the time when that blessing expired and was transferred to Esau, as will be seen presently. That the Jewish people stole the blessing away from the gentiles, is clear from the history of that people; for they were admitted into the land of Canaan and there they took a multitude of corn and new wine from the dew of heaven from above, and from the fatnesses of the earth, exactly according to the words of the blessing (vs. 28). But this latter *it came to pass* is involved in the former, where we read that, *it came to pass when Isaac had made an end of blessing Jacob*. That this people was frequently cast out of the land of Canaan and driven into captivity is, moreover, a well known fact; and also that finally, at the time of the Messiah, it was under the yoke and servitude of the Romans, being afterwards led away into captivity by the Romans under Titus Vespasian. From that time to the present day, a period

of about seventeen hundred years, it has lived scattered over the whole world; and has never been brought back to the land of Canaan. This is so well known to themselves, that they cannot but marvel that such events have happened to them. From these things it is now clear how long this blessing spoken to Jacob their parent endured, to wit, until the advent of the Messiah. They indeed still expect the Messiah; but whence he is to come they know not. If they would look into their own oracles, which in themselves are divine, that is, into Moses and the Prophets, [they would see that] it is absolutely clear that the Messiah was to be born of the stem of David. But where now is the stem of David, when their generations are so broken and confused that families hardly know their own ancestors beyond the grandparents? How then, supposing one should proclaim himself as their Messiah, could they know whether he was descended from David? But that the Messiah, born of the Virgin Mary, was from David, is so clearly stated by the genealogies of that time that it was not called into doubt by their high priests, his adversaries, even when the people cried out with a great shout, "Messiah, son of David" [Matt. 21[9]]; and that he was to spring from that stem, not even the Jews of the present day can deny. From these considerations, therefore, it is clearly seen that he who was then born a man of the stem of David, or of the root of Jesse, is the Messiah himself, whom their fathers so ardently desired to see, and whom the Jews of today should expect—though as about to come—when he will judge the whole world, and at the same time, institute his kingdom. This, then, is what the second *and it came to pass* involves, namely, when Jacob went out from his father's presence. Thus it regards the former *it came to pass*, to wit, when that blessing came to an end. Thus the one *it came to pass* regards the other, the former regarding the latter and the latter the former. In the inmost sense, however, by Jacob is here meant the Messiah as a Man born of his stem, and indeed of the stem of Judah and thus of David, namely, that when he was born, going out he went out from his Father after he had made an end of blessing that people; that is, as we read elsewhere, in the fulness of time. At this same time Esau his brother is said to have come and brought his venison; or, as the words read, when these things had come to pass, *Esau his brother came in from his hunting* (vs. 30). In the inmost sense, here as

above [n. 359, 392], by Esau is meant the Messiah as to his human nature. It is here said that when the Messiah, going out had gone out from his Father, Esau, that is, the Messiah born a man, came in. But this is the meaning in the inmost sense. In the sense called the more interior, in which the gentiles are taken for Esau and the Jewish people for Jacob, it is clear that when these two events had come to pass, the gentiles came from their hunting and brought their kids or rams, that is, their victims; and that these were faith, obedience, charity, and thus prayers and supplications, has been said above [n. 422]. That this also happened in the time when the Messiah came into the world, is evident.

431. And now, in the words that follow, we read that, from his venison, Esau had prepared delicacies for his father, and that he begged him to eat of them: *And he also had made delicacies and brought them unto his father; and he said to his father, Let my father arise and eat of his son's venison, that thy*[9] *soul may bless me* (vs. 31). What these words signify in the inmost sense, and in the other senses called more interior and interior but which relatively to the inmost sense are to be called exterior and external, has been sufficiently shown above, and more than sufficiently. That effigies were set forth in the Messiah, similar to the representations which existed through Jacob and afterwards in the Jewish people, may be concluded from all that has been said up to this point and also from the words that follow: *And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau* (vs. 32). Since by Isaac, here as above, is represented the Messiah, therefore, to the Jewish people effigied in Jacob the words sound as follows, the Messiah being the speaker: "Who art thou, O people of Jacob, or Judah, who sayest thou art Esau my son and first-born, when yet thou hast spoken so falsely that I do not even acknowledge thee." But with respect to this, see further in what follows.

432. *And Isaac trembled with a great trembling; and he said, Who then is he that hunted venison and brought it me, and I have eaten of all, before thou camest, and have blessed him?* (vs. 33). In the external or contemporary sense it is plainly evident why Isaac was seized with trembling; for he perceived that after all his questionings and examinations he had yet been deluded. Moreover, as

[9] The autograph has "his."

it appears, he was in ignorance as to whether it was Jacob his son who had done this, or some other person, whether in his own house or from outside. Nay, so ignorant was he that he thought it was venison or a kid from the field that he had eaten. In the interior sense, the meaning is that Isaac, as the parent of the whole Jewish and Israelitish people, " trembled with a great trembling " because this people, meant by Jacob, that is, the Jewish people, had dared to commit such a crime as to wish to deceive its own parent and to turn aside from the way of truth in which he and his father Abraham had walked, and so to take the blessing away from that son whom he dearly loved. In the more interior sense, in which the Messiah is understood in place of Isaac and the Jewish people in place of Jacob, the meaning is that he likewise trembled when the Jewish people tried to deceive him—thus imitating its parent Jacob in every way. But the Messiah, who foresees the minutest details and sees through them, did not suffer himself to be thus deluded and blinded. In the inmost sense the subject is the Messiah born among that people and affected with bodily infirmities like a man; in whom, as can be evident, a like thing was then effigied; but these are matters of deeper import.

433. We read further, *And I have blessed him, and he shall be blessed* (vs. 33). Isaac knew very well that he could not bless him, but only Jehovah who spoke through him; therefore he said, *And he shall be blessed.* The meanings are: In the interior sense, that the Jewish people, like Jacob, was blessed, because from it would be born the Messiah—but only those among that people who will constitute his true church. In the more interior sense, that the Messiah nevertheless blessed that people, and that they shall be blessed even at this day who will be gathered to that church and will suffer themselves to be led back to the way of truth. In the inmost sense, that the Messiah became the Blessed Jehovah, understood in this sense by Jacob and by Esau; by Jacob because he was born among that people, and by Esau because he became a man (as shown above, [n. 359]).

434. *When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me* [*even me*] *also, O my father* (vs. 34). In the outmost sense, which properly concerns Esau, the meaning is that by this cry he be-

tokened his inmost grief; in the interior sense, that the gentiles, here represented under the person of Esau, cried in this way to the Messiah: "Bless me, also, O my father." [1]

435. *And he said, Thy brother came with fraud and hath taken away thy blessing* (vs. 35). From these words it is clearly seen that Isaac's blessing had been intended for the gentiles, but had been taken away by Jacob, that is, by the Jewish people, by fraud. This fraud was quite manifest at the time of the Messiah, and also on numerous occasions in the times before the Messiah, and likewise afterwards even to the present day. This is more fully confirmed by Esau himself: *And he said, Did not he call his name Jacob? for he hath supplanted me these two times* (vs. 36). The name Jacob signifies a supplanter; thus the character of that people lies concealed in the very name of its parent; namely, that it would act fraudulently against the Messiah. Therefore Esau said further: *He took away my birthright, and behold, now he hath taken away my blessing* (vs. 36)—the birthright by a mess of lentils, and the blessing by kids from the fold upon his hands and neck, and by Esau's own garments.

436. *And he said, Hast thou not reserved a blessing for me?* (vs. 36). It was shown above, at verses 28 and 29 [n. 426 *seq.*], that in this blessing are contained all things whatsoever that can possibly be given and attributed to a man or a society. This then is the reason why Esau asked whether anything was reserved. This is the meaning in the proximate sense. In the more remote sense, however, that is, in the interior sense, this speech concerns the gentiles, namely, those who, at the time when the Messiah came to seek the lost sheep of the fold of Judah, and after that time, spoke in like manner to the Messiah: "Has the people of Judah taken all? Hast thou not reserved a blessing for us also?" In the inmost sense there is still another meaning.

437. *And Isaac answered and said unto Esau* (vs. 37), that is, in the more interior sense, the Messiah said to the gentiles, *Lo, I have made him a master over thee, and all his brethren have I given to him for servants* (vs. 37). As concerns the brethren and other

[1] In the autograph, the passage ends with the following words, crossed off by the author: "For in place of *father* is then read *Messiah*. In the inmost sense we read that the Messiah himself, as a man, represented under the person of Esau, spoke in this way to his Parent."

particulars belonging to this part of the blessing, see above at verse 29 [n. 428]. Here, as frequently in the preceding verses, by Jacob is meant only Judah or the tribe of Judah, in which, as we read many times in the Divine Word, the sceptre and dominion are to remain to eternity. Who it is that will hold the sceptre is clear, namely, that it will be the Messiah, King [and Priest] to the Most High. From this it is evident that in the more interior sense the subject here is the Messiah, that he was made a master over Esau, that is, over the gentiles, and that all his brethren, both of the Jewish people and of the gentiles, are given to him for servants; that is, they will be his servants and not anothers.

438. *And with corn and new wine have I sustained him* (vs. 37). As to what is meant by corn and new wine, see at verse 28 [n. 428], namely, all that pertains to the nourishment of the body and the fertility of the earth, consequently external things which are corporeal and terrestrial. He here passes over the internal or spiritual and heavenly things, namely, the dew of heaven; nay, and also those that are in a middle place or midway between spiritual things and corporeal and between heavenly things and terrestrial, namely, the fatnesses of the earth. Thus corn and new wine are now said to have been given to Jacob, but not as though there were a blessing from heaven within them, that is to say, things inmost and internal. But because this also was thought of—for he thought of the people in the midst of the Jewish people where the Messiah was—therefore, as being in doubt he added: *And what shall I do for thee, my son?* (vs. 37), as though, in respect to the people in the midst of that people, there was now nothing left over. But because in the more interior sense the text here treats of the Messiah and the gentiles—of him under the person of Isaac, and of them under that of Esau—therefore the Messiah says the same thing to the gentiles: "To the Jewish people I have given corn and new wine, that is, every blessing as regards external matters, such namely, as look to the cultivation of the body and of the earth; and this because they care only for external things, as in the case of the victims, the statutes, the law. Therefore also the blessing they have taken from me is like to themselves." In the same way also is explained what the Messiah said above (vs. 33) concerning Jacob or the Jewish people, "I have blessed him, and he shall be blessed"; and also

what he had said before (vs. 23) "And he blessed him." That in the proximate or external sense a blessing regards the fertility of the field, that is, the cultivation of the earth and of the body, is apparent from verse 27: "It is as the smell of a field which Jehovah hath blessed"; and so also in many other passages. It was this blessing, therefore, that Jacob, that is, the people which was his posterity, took from the Messiah. But the Messiah speaks to the gentiles, as Isaac here speaks: *And what shall I do for thee, my son?*

439. *And Esau said unto his father, Hast thou then but this one blessing, my father?* (vs. 38), that is, Is there no blessing left besides this? and hast thou given Jacob nothing more than that his brethren are to serve him, and that he is to have corn and new wine? as though Esau were thinking of the superior or interior things of which he had heard nothing, although, as is clear from what follows, it was these that he desired. That he desired them from his inmost heart, is testified by his lamentation and wailing; for we read: *And Esau lifted up his voice and wept* (vs. 38). From this it can now be evident that Esau was like a lamb in whom was no deceit; and this, not only in external form but also in internal. That he was like a lamb in external form has been seen above [n. 407], to wit, that he was outwardly like a kid; for in order to personate him, Jacob was clothed with the skins of kids (vs. 16). That he was also a lamb internally was shown above (vs. 34, [n. 434]), by that great and bitter cry with which he cried; and here it is shown by the fact that he lifted up his voice, or made lamentation, and wept. In like manner also the gentiles, here represented by Esau; when they saw the Messiah and heard concerning him, they lifted up their voice and wept; differently than did the Jews, as is evident from the Scriptures. By the lamentations and wailings of the gentiles are meant their prayers and supplications to the Messiah, and also that they desired the Messiah from their inmost heart. Nay, they were so mild that they did not wish to take anything away from the Jewish people or from Jacob, or to take to themselves as their own what had been fraudulently stolen from them by Jacob, that is, by that people. And since Esau was like a lamb both internally and externally, therefore, by him in the more interior sense is also meant the Messiah as to His human nature, who is called the Lamb of God.

440. *And Isaac his father answered and said unto him, Behold the*

fatnesses of the earth shall be thy dwelling, and of the dew of heaven from above (vs. 39). As to what is meant by the fatnesses of the earth and the dew of heaven, see above at verse 28 [n. 426], namely, not inferior blessings, that is to say, corporeal and terrestrial blessings such as were now left to Jacob, but superior blessings, that is to say, blessings that are spiritual and heavenly. In the text these are not mentioned among the blessings given to Jacob, and it thus appears that they were taken away from him, that is, from the Jewish people, and attributed to Esau or the gentiles; and indeed in such wise that the latter would dwell in the fatnesses of the earth and in the dew of heaven which comes from above, that is, from the Messiah. Thus, they would dwell in charity, faith, obedience, and other like virtues signified by the dew of heaven; and also in the states arising therefrom, to wit, in peace, happiness and felicity, these being *the fatnesses*, but as yet without corn and new wine, that is, without riches and abundance in things of that sort. It is these then, that is, it is heavenly things that are called the dwelling of Esau or the gentiles. That this prophecy also came to pass is told in the Word of the New Testament and in the other Scriptures which speak of the church of the gentiles, to wit, that they despised all that opulence which is predicated of the body and the earth—here expressed by corn and new wine—and dwelt solely in these fatnesses and in the dew of heaven. So likewise did the Messiah, here meant by Esau, who lived in poverty and became in all things like a man; and yet he was himself the dew of heaven from above, and the dwelling where are the fatnesses from that dew.

441. *And yet by thy sword shalt thou live* (vs. 40). What is signified in the spiritual sense by the weapons, a quiver and a bow, may be seen above at verse 3 [n. 399]. By a sword, however, here as elsewhere, is signified faith, etc., by which, as by a sword, resistance is made to the enemy, here to the spiritual enemy, that is to say, to the devil, with whom there must be a continual fight. This is the same thing as fighting with one's own body and the concupiscenses thereof which are connate with all men; for it is these that are insinuated by the devil's crew and are afterwards continually excited; hence come those temptations in which men must make resistance. This then is "living by one's sword." These words,

therefore, are said not only of Esau but also of those gentiles understood under the person of Esau, who are to live by that sword. But in the more interior sense, by Esau, here as above [n. 359], is meant the Messiah himself as to his human nature. That the Messiah lived by that sword, that is to say, that he conquered the devil by temptations even unto death, is everywhere well known to all who are in his church. Thus it is the Messiah himself who is the Sword by which the gentiles fight with the enemy—that is, with these enemies—and by whom they carry off the victory. This sword is faith in the Messiah; consequently, it is the Messiah himself who gives the faith and who thus guards his own.

442. *And shalt serve thy brother* (vs. 40). It was said above (vs. 29) that Jacob will be a master over his brethren and that his mother's sons will bow down to him; also (vs. 37) that he will be a master over Esau and that all his brethren will be his servants; and here it is again said, "Thou shalt serve thy brother." Understanding gentiles in place of Esau, as above, it is well known that these were subjected to the Jewish people and became their servants; or that this people ruled over the gentiles as a lord. This then is what is meant by the words, "Thou shalt serve thy brother." But it is here asked, How long will this dominion of the Jewish people over the gentiles endure? This is now made clear: *But it shall come to pass, when thou shalt thus obtain the dominion, that thou shalt shake his yoke from off thy neck* (vs. 40). From these words it is quite clear that this servitude was not to endure forever, but only for a set time; for we read that *when thou shalt thus obtain the dominion*, that is, obtain it by that sword, or by faith in the Messiah, and consequently by the Messiah himself; *then thou shalt shake his yoke from off thy neck*, that is, then he himself will become lord and be under his own jurisdiction, being no longer under the yoke of servitude; thus he will be restored to liberty. What the character of Jacob will be at that time, that is to say, the character of the Jewish people, will be seen later, especially when we come to chapter 32. What is said of Esau and the gentiles is said also of the Messiah and his church among the gentiles; to wit, that he shall serve, that is, shall serve his brother or the Jewish people; but that he shall obtain the dominion and shake off the yoke of that people, to whom he was bound both by reason of the promise

made to Abraham and Isaac and by reason of the blessing now given to Jacob also; but because that people dealt so fraudulently with him, he will shake this yoke from off his neck. This also was done; for he was no longer bound to that people, except that, from pure mercy, grace, and love, he receives those of them who from faith and obedience will submit to him as his servants, and who thus must also be classed as among the gentiles.

443. From what has been said above, it can be evident that in each word of the Divine Word there are many senses. Of these, that is called the external sense which concerns nothing more than the story of the persons mentioned, as, in the present case, of Isaac, Rebekah, Jacob, and Esau. The interior sense is that in which peoples are signified by those persons considered as the parents of such peoples. Thus by Isaac, as the father of Jacob, is signified the whole Jewish and Israelitish people; and as the father of Esau, the gentiles. In Jacob is designated that people which was to arise from his twelve sons, and which therefore is called the house of Jacob or the Jacobean house, and also Israel. In Jacob, moreover, is designated the people of Judah alone; also those among the people of Judah who formed the true church; and also those from whom the Messiah was to arise. By Esau are signified the gentiles, especially those of them among whom was the true church of the Messiah. By Rebekah, as Jacob's mother, is signified the Jewish church itself, which is the church of her people as she was the wife of her husband. In the more interior sense, by Isaac is meant the Messiah himself; while in the inmost sense, by Esau is meant his human nature, and by Isaac his divine nature.

445.* That both here and elsewhere persons are represented in this way, and are varied according to the circumstances, is so clear that the interior, the more interior, and finally the inmost sense comes to light merely by substituting one person for another; for in the heavenly kingdom such an alternation and change of persons is so familiar and customary that nothing is more common. So is it here, in the Divine Word which was enunciated from heaven by the mouth of prophets, and, in the present case, by the mouth of Moses. From this it follows that since this Word is purely divine, therefore in the external sense those things are meant which are proximate and present at the time, and thus which particularly

* The autograph contains no n. 444.

concern the persons mentioned; in the interior sense are meant things which are yet to come and which are more general; in the more interior sense, things which are more universal; and in the inmost sense, things which are most universal.

446. The inmost sense in the words that have just been expounded has not been evolved so much as the interior and more interior [2] senses; for the former, that is, the inmost sense, contains numerous arcana, many of which can be drawn from the Word of the Messiah, which is the Word both of the Old Testament and of the New. In the inmost sense is the Messiah alone—as might be evident from what has been adduced here and there in the preceding pages. For, as stated above [n. 445], things which are inmost are most universal; consequently they concern Him alone—the Messiah, who is the All in all. For he alone is heaven, he alone is the kingdom of God, he alone is the church, because he alone is the life of those who constitute his heaven, his kingdom, and his church.

447. As to what the words thus far spoken signify in the more interior sense, when the Messiah is taken in place of Isaac; and in the inmost sense, when the Messiah is taken in place of Esau or Edom; they are explained in the Divine Word, both of the Old Testament and of the New. In the Old Testament, they are explained by Moses in the Book of Numbers, where we read: "The saying of him that heareth the words of God and knoweth the knowledge of the Most High; that seeth the vision of the Lightning-hurler; that falleth down and his eyes are opened, I see him, but not now; I behold him, but not nigh. A star shall arise out of Jacob, and a sceptre spring forth out of Israel, and shall bruise the corners of Moab, and destroy all the sons of Sheth. And Edom shall be an inheritance; Seir, I say, shall be an inheritance for his enemies; but Israel shall make strength. And he that shall have dominion [shall come [3]] from Jacob, and shall destroy the residue of the city" (Num. 24^{16-19}). In these words there is contained an explanation of what was said above in the present chapter (Gen. 27) concerning Esau or Edom, especially in verse 40, where we read: *And thou shalt serve thy brother; but it shall come to pass, when thou shalt thus obtain the dominion, that thou shalt shake his yoke from off thy neck.* In respect to the understanding of the other words contained

[2] The autograph has "inmost."

[3] Omitted by Schmidius, whose version Swedenborg quotes.

in the blessing given to Esau, to wit, that the fatnesses of the earth shall be his dwelling, and of the dew of heaven from above; and that he shall live by his sword (vs. 39, 40); these are thus unfolded by the prophet Isaiah, where he speaks of the last judgment: "And all the host of the heavens shall waste away, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and a falling fig from the fig-tree. For my sword is soaked in the heavens; behold, it shall come down upon Edom, and upon the people of my snare, unto judgment. The sword of Jehovah is filled with blood, it is made fat with fatness; with the blood of rams and goats, with the fat of the kidneys of rams; for a slaughter to Jehovah is in Bozrah, and a great slaying in the land of Edom. And the unicorns shall come down with them, and the bullocks with the strong ones; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the vengeance of Jehovah, the year of retribution for the strife of Zion" (Isa. 34^{4-8} *seq.*). Therefore, what the sword is and what the fatness, which are here mentioned so many times, will come to be explained when, God granting (or willing [4]), we come to this passage.

§ 43 *

GENESIS XXVII

41 And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning of my father are at hand; for I will slay my brother Jacob.

42 And the words of Esau, her elder son, were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau threatens that he will kill thee.

43 Now, therefore, my son, obey my voice, and arise, flee thou to Laban my brother, to Haran;

[4] *Dignante Deo* (God granting) is the author's usual expression in this connection. In the present case, however, he has written *volente* over the word *dignante*, but without crossing the latter off. Thus the text reads *dignante* (*volente*) *Deo*. The additional word suggests that it came to Swedenborg's mind that considerable time must elapse before he reached the exposition of Isaiah.

* In the autograph this is numbered §41. It is the last of the numbered sections.

44 That thou mayest remain with him one or two years, until thy brother's anger turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send and fetch thee from thence; why should I be deprived of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as are these of the daughters of the land, what is life to me?

448. *And Esau hated Jacob because of the blessing wherewith his father blessed him* (vs. 41). Because Esau, as was said [n. 439], was like a lamb, it may seem remarkable that he should burn with such hatred against his brother Jacob, as to wish to take away his life. But the nature of this hatred is learned from its cause. It was because of the blessing wherewith his father blessed him. The sum of this blessing is contained in the words which were said by Jehovah God to Abraham, and afterwards to Isaac, namely, that to their seed He would give the land of Canaan and all its borders for an inheritance; and that in his seed all the nations of the whole earth would be blessed; just as the words read in Genesis $26^{3,4,5}$; and as had previously been promised to Abraham (chaps. $12^{3,7}$; $13^{15,16}$; 15^{18}; $18^{18,19}$; $22^{17,18}$). These blessings, so often repeated, involve all those things that have respect to the kingdom of God. For by the land of Canaan is signified the kingdom of God on earth as it is in the heavens; therefore that land was so often promised to Abraham and afterwards to Isaac and thus to their descendants. The second thing involved was, that the Messiah himself would be born among their posterity; he, namely, who will be the King in that kingdom. This was contained in the words, that in their seed the nations of the whole earth would be blessed—on which matter see above [n. 162]. Thus the two sons, Esau and Jacob, could each believe that these blessings, namely, the inheritance of the land of Canaan, that is to say, the kingdom of God and thus the Messiah himself, would exist in his own posterity. And since this was the chief of all things in the whole world, and since Esau now perceived that these blessings had been transferred by his father to his brother Jacob, who was the younger son, therefore he burned with anger, that is, he conceived hatred against his brother, espe-

cially when he saw that this had been done by deceit or fraud, as his father Isaac himself declares (vs. 35). Therefore it is now said that he hated his brother, *because of the blessing wherewith his father blessed him.* That this was the principal cause of the hatred will, moreover, be further evident from verses 4 and 6 of the following chapter. The word *blessing* is mentioned in the singular, when yet there were two blessings, to wit, the inheritance of the kingdom of Canaan and the birth of Christ. In itself, however, the blessing is one; for without the king there is no kingdom and still less a kingdom in which the king himself is his kingdom, as shown above [n. 446]. Esau's hatred is now described: *And Esau said in his heart, The days of the mourning of my father are at hand; for I will slay my brother Jacob* (vs. 41). He said this *in his heart,* that is, he thought it—and that his thought broke out into words appears from the following verse. He thought this to the end that he might recover the inheritance which, as already said, was everything that had been promised to Abraham and afterwards to Isaac and his seed. Esau might indeed have opined that if he slew his brother he would then restore to himself that which seemed to belong to him by right; but he says, *The days of the mourning of my father are at hand,* where by mournings is meant not only the obsequies instituted for the dead but more especially the loss of a son by a violent death. These were the mournings which Esau foresaw. Whether his hatred was a just hatred, that is, whether within the hatred there was the justice of the cause,[5] is a question that may be left to individual judgment; like the question as to whether or not, in a case where one wishes to take the life of another, the anger of that other is a just grief. What then would it be, and in a much greater measure, when one strives to take away not the life of the body but the life of the soul? that is, when he strives to take away the Savior of the world, and by Him heaven itself, that is, the kingdom of God? and this by fraud and from his own brother? Nevertheless, as is clear, Esau did not slay his brother; and this, both because Jacob was foreseen and predetermined by Jehovah God as the father of the Jewish people among whom the Messiah was to be born, and because Esau was not of a savage disposition; for, as said above [n. 439], he was like a lamb, and they who are of such a disposition

[5] Confer *Divine Providence,* n. 252.

are easily angered from just causes but they also easily return to a friendly state of mind; as we read of Esau, when he came across his brother with a like intention that he might kill him [chap. 32^{6-8}], but, " When Esau came near to his brother, he ran to meet him and embraced him, and fell on his neck and kissed him; and they wept " (chap. $33^{3,4}$).

449. So likewise the gentiles were opposed to the Jewish people, in the same way that Esau was opposed to Jacob. But respecting this hatred and other matters that concern the nations called Edom, from their father Esau, and the Jewish people called Jacob, compare Numbers 20^{17-21}; Deuteronomy 2^{4-8}; 2 Samuel 8^{14}; 2 Kings 8^{20-22}; $14^{6,7}$. What the disposition of the gentiles was toward the Jewish people at the time of the Messiah and after those times even to the present day—the disposition, namely, of those gentiles who were of the true church of Christ—this is well known, to wit, that they loved those of that people who were converted, as their most intimate brethren; and at this day also, they love them from the heart. But what the disposition of the Jewish people was, at the time of the Messiah and afterwards, against those gentiles who professed the Messiah and taught his doctrine; and what they are at this day in their animus against the worshippers of the Messiah; this must needs be evident to everyone. So likewise now, the spirit that rules among them is like the spirit of that people against the Messiah, who, like Esau in the present case, went to meet them, embraced them, and, as we read, wept over the ruins of their Jerusalem, and over their own destruction.

450. In the inmost sense, here as above, it is the Messiah himself who is meant by Esau. This is made clearly manifest by Isaiah, who says that " He cometh out of Edom," that is, from Esau, and who in another passage calls him Edom. Isaiah at the same time describes with many particulars His just grief against the Jewish people, besides mentioning a number of things which, in the preceding parts of Genesis, befell Esau in connection with Jacob, that is to say, the Messiah in connection with the Jewish people. The words of the prophet are: " Who is this that COMETH FROM EDOM, with dyed garments from Bozrah? this that is glorious IN HIS APPAREL? walking in the multitude of his strength? I that SPEAK IN JUSTICE, MIGHTY TO SAVE. Wherefore ART THOU RED in thy garment, and

thy garments like those of him that treadeth the winepress. I have trodden the winepress alone; and OF THE PEOPLES THERE WAS NO MAN WITH ME; therefore I have trodden them IN MINE ANGER, and trampled them in my WRATH; and their victory is sprinkled upon my garments, and I have defiled all my raiment. For the DAY OF VENGEANCE is in mine heart, and the year of my redeemed is come. Mine own arm brought salvation unto me; and MY WRATH it sustained me. He said, Surely they are my people, sons that WILL NOT DECEIVE; therefore he became their savior. In all their straitness he was straitened; the angel of his faces delivered them; in HIS LOVE and in HIS FORBEARANCE he redeemed them, and bare them up and carried them all the days of eternity. But they rebelled and VEXED the spirit of his holiness; therefore HE WAS TURNED TO BE THEIR ENEMY; he FOUGHT AGAINST them. But he remembered the days of old, Moses, his people. Where is he that brought them up out of the sea with the shepherd of his flock? . . . WE HAVE BECOME FROM ETERNITY, THOU HAST NOT RULED,[6] and thy name was not called over them" (Isa. $63^{1-5, 8-11, seq., 19}$). All these words were spoken by him who came from Edom. Hence it is now more clearly evident what is signified in the inmost sense by the anger of Esau or Edom against Jacob.

451. *And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold thy brother Esau threatens thee that he will kill thee* (vs. 42.). Here, as before, Esau is called the elder son, and Jacob, although by purchase he had become the first-born, is called the younger; for he was still the younger by birth. Thus he had acquired the prerogative and priority only for the actual time of his possessing the land of Canaan and seeing the Messiah; and this also was the fact. In the interior sense, in which the Jewish people is called Jacob and the gentiles of the true church Esau, by Rebekah is signified the church itself, to wit, the whole Jewish and Israelitish church, and also, considering Rebekah as Isaac's wife, the church of the gentiles. But in the present case, by Rebekah,

[6] Following his invariable practice, Swedenborg omits all the explanatory words supplied by Schmidius in italics to explain the text; with these words, Schmidius' version would read: "We have become *like those over whom* from eternity thou hast not ruled." The Hebrew literally translated is "We were (or have become); from eternity thou hast not ruled among them."

as the mother of Jacob whose safety she was consulting, is signified only the Jewish church, since, as between the brethren, the priority fell to the tribe of Judah; for the Jewish church was the mother of the other churches. She also had a presentiment, as though from inspiration, that the church of the gentiles would extinguish the Jewish church just as Esau threatened Jacob. Hence she persuaded her son to flee to her brother Laban; for she said: *Now, therefore, my son, obey my voice, and arise, flee thou to Laban my brother, to Haran* (vs. 43). There were two reasons why Jacob betook himself to Laban her brother; one, that he might leave the land of Canaan, and the other that he might get him a wife from his closest kindred—now his own kindred by his mother and also Abraham's kindred by the latter's brothers. Thus [Rebekah persuaded Jacob to this flight] in order that he might now pretend before his brother Esau that he had left this land to him as a patrimony; and also, as is clear from what follows, that he himself might take a wife from elsewhere. If he did these two things, then Esau might suppose that Jacob had left him the blessing which he had taken from their parent. His mother also pretended the same thing, she being the cause of her son's dissimulation, as she had been previously (vs. 5 of the present chapter). This then is the historical meaning, and it concerns Jacob, Esau, and Rebekah. But with Jacob as the Jewish people, Esau as the gentiles spoken of above, and Rebekah as the church of the Jewish people, the following interior things come forth; that Jacob and Israel, or all the sons of Jacob and his descendants, likewise betook themselves beyond the land of Canaan, not indeed to Abraham's kindred but to Egypt, where Abraham also had sojourned (chap. 12^{10}), and which thus is included among the lands of Abraham's sojournings (chap. 28^{4}). To this land also did the people which arose from Jacob betake themselves, and this for a like reason, to wit, that they might escape from the Idumeans, Esau's descendants, and so might give them, as it were, the promised land as their possession—though they themselves were ignorant of this reason at the time. Thus they were outside their father's and mother's home, and so were removed also from the church which, as said above, was now represented by their mother Rebekah, being indeed among the gentiles. Moreover, Nahor's city was the abode of gentiles—though they were of Abra-

ham's kin—whose head is here represented by Laban; Laban and Jacob, however, will be treated of in what follows. In the more interior sense, in which the Messiah is understood under the person of Isaac, and in the inmost sense in which the Messiah is understood under that of Esau, a different sense comes out, which, being the inmost, contains the life of all the other senses. This sense does indeed shine out here, but not as yet so clearly as in the series itself to be treated of presently.

452. Now follow Rebekah's words of persuasion, why Jacob should undertake this journey, namely, *That thou mayest remain with him one or two years* (vs. 44). A year, here as above, signifies not a year but a period of several years, just as in the case of a day. The first year, or first period, was that during which Jacob remained with Laban outside the house of his father and mother, that is, outside the land of Canaan; the second, that during which the Jewish and Israelitish people remained in Egypt and thus also outside the land; and in the more interior sense, and finally in the inmost, that during which the Jews remained outside the kingdom of God. In this sense a year signifies a year of the new creation; and that these, like the days of the first creation, will be six in number, has been pointed out above [n. 386]. This year then is what is signified both by the year of Jacob's stay with Laban and afterwards by the year or time of the sojourn of the people of Jacob in Egypt, and also by many other periods, of which we shall speak later. For the inmost contents in the sense of the words of the Divine Word are also the most remote, since they regard the very kingdom of the Messiah.

453. And now is brought forward the real reason why Jacob left the land of Canaan, to wit: *Until thy brother's anger turn away* (vs. 44); and again: *Until thy brother's anger turn away from thee, and he forget that which thou hast done to him* (vs. 45). That two things are signified here, namely, those two of which we spoke above at verse 43 [n. 451], may be evident from the repetition of these words or reasons. The first utterance, however, regards Esau at the time, while the second regards his posterity or the Idumeans, that is, the people signified by Esau as its parent. *That thy brother's anger may turn away* regards Esau at the time; but the repetition *That thy brother's anger may turn away from thee*, regards his

descendants. It was because of this that the journey into Egypt was undertaken; for the cause also is brought forward, namely, that he may forget *that which thou hast done to him.* Such also was the fact when, four hundred years later, Jacob's descendants returned from their captivity; for both they and the Idumeans had then completely forgotten what had been done on the part of their parents. Hence it is again evident that here it is the Idumeans who are meant; for Esau himself could not forget after one or two years what Jacob had done to him; indeed, he had not forgotten at the time when Jacob returned from Laban, more than fourteen years afterwards (chap. 32^{6-8}*). In the more interior and inmost sense, what is involved is that the Messiah, represented under the person of Esau, kept the people of Jacob outside the land of Canaan until Edom or the Idumeans should forget the injury brought on their parent by Jacob; for he well knew that there was something of injustice in Jacob's deeds. Therefore, that he might thus assuage Esau and his just grief, he held the Jews and Israelites for so long a time outside the land, and indeed in captivity, in order that they might suffer the punishments of the deeds done not only by their parent but also by themselves; for then they also turned aside from the way of truth. At the time, moreover, they were outside the true church, since they were not gathered thereto until this was done by Moses. Thus, for a long time they lived without the Law, this being first laid down in Mount Sinai. This was the darkest period of that people. What these words further involve will be told later.

454. When these years are accomplished, said Rebekah, *then I will send and fetch thee from thence* (vs. 45). Here Rebekah means Rebekah herself, namely, that she would fetch Jacob from thence. But in the interior sense, the meaning is that, again in the second year, Rebekah the mother, as the Jewish church which in this sense she represents, sent to fetch Jacob's descendants from Egypt. That this was done is also recorded; or it was the church itself acting by Moses that then led them out of captivity, the church not having been previously instituted until this was done by Moses when they were brought forth out of Egypt. Thus it was the church itself that then called them, as it were, to itself. In the inmost sense

* The Manuscript has "chap. 33."

the meaning is that the Messiah, who alone is his church and who afterwards was represented by Moses, then led the Jews out.

455. And now she comes, but little by little and, as it were, by steps, to the reasons mentioned above [n. 451, 453]; for first the mother says: *Why should I be deprived of you both in one day?* (vs. 45). As a contemporary matter, this reason involves that if he were slain she would then be deprived of her son Jacob and also of Esau as the slayer; for if the latter were a fratricide he could not possess the land of Canaan as the inheritance of the kingdom promised to Abraham; still less could he have the Messiah, the King of that kingdom, that He should be born of his stem. Thus she would be deprived of both her sons. This, therefore, involves the same as saying, that thus from Jacob there would exist no people of which she would be the mother and in which she would represent a church; thus, being without a people, the church itself would perish. And secondly, it involves that there would not be born of Esau a people, in whom would be the true church of Christ; and so she would not represent any church in Esau. Thus she would be entirely bereaved.

456. And now the text passes on to the real reasons, to wit, that if Jacob took a wife of the Canaanites, he would be entirely deprived of that blessing which he had taken from his parent. This, as Rebekah reflected on it in her own mind, is set forth as follows: *And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as are these of the daughters of the land, what is life to me?* (vs. 46). Here Rebekah thought that the daughters of Heth were Canaanites, or were like the Canaanites, that is, like the posterity of Ham who then had possession of the land of Canaan and of whom it was so severely forbidden them to take wives, that if they did they would entirely forfeit the promise made to Abraham and afterwards to Isaac, and consequently would be deprived of every blessing. As to this being so severely prohibited, see what was adduced above in treating of the life of Abraham (chap. 24^{2-10} *seq.*; [n. 282–88]). The like was also enjoined on the Jewish people, and indeed in the severest possible manner, namely, that they should not take wives except from their own kindred, and in fact within the tribe in which each one was, nay, and within their own generations and families.

The reason will also be seen. But first let us speak of the daughters of Heth of whom Esau took a wife (chap. 26^{34}), and who were a bitterness of spirit to Isaac and Rebekah (*ibid.* vs. 35). It was the same also in the present case; for Rebekah said, *I am weary of my life because of the daughters of Heth;* and also, *What is life to me?* Such was the bitterness of her spirit. But the reason was, because she thought, as is said, that the daughters of Heth were like *these of the daughters of the land.* The daughters of Heth were indeed in the land of Canaan and among the Canaanites, but they were not of Ham's posterity but of Shem's. Of the latter posterity we also read that it came towards Sephar, a mountain of the east (chap. 10^{30}). As to whether this mountain was the same as Mount Seir, where dwelt Esau's descendants, the Idumeans; and also whether the daughters of Heth were descendants of Shem; this will be seen elsewhere. Meanwhile, that they were not Canaanites or descendants of Ham is clear from Rebekah's own words when she said: *If Jacob take a wife of the daughters of Heth, such as are these of the daughters of the land.* Thus she herself hesitated, as though in doubt whether the daughters of Heth were the same as the Canaanites. Moreover, the same may also be evident from the fact that Abraham bought a burial place from Ephron the leader of the sons of Heth, and that Ephron and the Hittites treated Abraham in so friendly a way that each of them wished to grant him a burial place without cost (chap. 23^{3-20}). Abraham, who was called by them a prince of God in their midst (*ibid.* vs. 6), well knew of what stock the daughters of Heth were, in whose midst he wished to be buried and be gathered to his elders (chap. $25^{8, 9, 10}$); thus they were of a stock entirely different from that of the Canaanites.

Genesis XXVIII

1 And Isaac called Jacob and blessed him and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Paddan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

3 And God the Lightning-hurler bless thee and make thee fruit-

ful and multiply thee, that thou mayest become an assembly of peoples;

4 And give thee the blessing of Abraham to thee and to thy seed with thee; that thou mayest possess the land of thy sojournings, which God gave unto Abraham.

5 And Isaac sent away Jacob; and he went to Paddan-aram, unto Laban the son of Bethuel the Aramaean, the brother of Rebekah, Jacob's and Esau's mother.

6 And when Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take him a wife from thence; and that when he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And Jacob had obeyed his father and his mother, and was gone to Paddan-aram;

8 So that Esau saw that the daughters of Canaan were evil in the eyes of his father [Isaac [7]];

9 Esau went unto Ishmael, and took to wife in addition to the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth.

457. Hearing this from Rebekah concerning the daughters of Heth, Isaac was induced to make provision concerning a wife for Jacob, as Abraham had previously done for him; and indeed to think about that command which his father had previously given to his elder servant. The words of this command are:

458. "Abraham said unto his servant, the elder of his house, the administrator of all that he had, Put now thy hand under my thigh, that I may make thee swear by Jehovah, the God of heaven and the God of earth, that thou shalt not take a wife unto my son of the daughters of the Canaanite, in whose midst I dwell; but shalt go unto my land and my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; bringing back, shall I bring back thy son to the land from whence thou camest? And Abraham said unto him, Beware thou, that thou bring not my son thither again. Jehovah the God of heaven, which took me from the house of my father and from the land of my kindred, and which spake with me, and sware unto me, saying, Unto thy seed will I give this

[7] Omitted by Schmidius.

land; he shall send his angel before thee, that thou mayest take a wife unto my son from thence. But if the woman will not be willing to follow thee, thou shalt be clear from this my oath; only bring not my son thither again. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this business" (chap. 24^{2-9}).

459. From the above it is now clear that this precept was a matter of the strictest law and of such binding force that if their descendants failed to observe it they would make entirely void every promise and blessing given to Abraham and Isaac; that is to say, they could not have possessed the land of Canaan, and still less the Messiah, that he should be born of that stem; consequently they would be outside the kingdom of God. Since therefore the hope and realization of the promise and the blessing, consisted in this precept, it was afterwards commanded that they should hold it as most holy; the precept namely, that all should enter into marriages within their own families or generations. How this was afterwards observed by the Jews will be seen from their history.[8] The reason why this precept [9] was a matter of such strict law was, as said above [n. 284], solely because of the Messiah,[9] in that he was the seed in which Abraham and Isaac and Jacob would be blessed, and all their posterity, and also all the nations of the whole world, as so frequently said above. This stem, therefore, from which came the Messiah, was afterwards called the Davidic stem; and being [9] a root and stem, it was likened to a tree in which the descendants of Abraham and Isaac would be implanted as branches; and thus there would surely rise up a tree like to that which was in the midst of paradise in the first creation, and which is called the tree of life. That those branches might be legitimate and not spurious, and that thus the whole tree might be like that tree in the paradise of old whence Adam was cast out lest he should touch it (chap. $3^{22, [23]}$), marriages with those who were of the nearest kindred were most strictly to be observed. This then was the reason why it was so severely forbidden the Jewish and

[8] In the margin of the autograph, opposite the sentence beginning "How this was afterwards observed," is written the figure "1." The corresponding figure "2" is written in the margin opposite the indented lines at the end of the paragraph. *Cf.* n. 475.

[9] In the autograph, opposite the line ending with this word, are drawn two horizontal strokes as if for emphasis.

Israelitish people [9] to contract marriages with those who were of the Canaanites and of strange nations. For in that people the Messiah wished to bring back and thus to create anew not only the tree of life but also an entire paradise in which the tribes of Israel should represent the trees of the paradise, and the tribe of Judah [9] the tree of life in their midst. This could never have been accomplished without marriages with those who were of the nearest kindred.

These words, together with those written above from verse 41 [n. 448 *seq.*], were said to me verbally and almost enunciated, and this by infants who were then with me and who also spake by my mouth, and moreover directed my very hand.[1]

460. *And Isaac called Jacob and blessed him* (vs. 1). Here Jacob is again blessed by his father, when yet he had been blessed before (chap. $27^{23, 28, 29, 33}$). But as concerns the blessings themselves, in general they regard either corporeal things or spiritual, that is, either earthly things or heavenly; but in particular they regard many species of things corporeal and earthly, and still more of things spiritual and heavenly; for there are innumerable species and these also are superior and inferior. What were the blessings appointed for Jacob by his father will be seen below. That Isaac now for the first time applied to Jacob, or transferred to him, the blessing which Abraham and he himself had received from Jehovah God, will be more clearly evident from what follows. But in order that this blessing might be transferred to Jacob and to the people which was to arise from him, it was by all means necessary that he should take a wife not from the Canaanites but from his nearest kindred. Therefore we now read: *And charged him and said unto him, Thou shalt not take a wife of the daughters of Canaan* (vs. 1); exactly as Abraham had previously charged his elder servant in respect to his son Isaac. Isaac not only *charged*, but he also *said*, and this, in order that it might be a charge and a saying not of Isaac but of the Messiah himself who, here as before, speaks by Isaac; and indeed, not to Jacob but to the

[1] This is the first paragraph of the present work to be entered by the author in the Index to his *Spiritual Diary*. It is entered under the heading *Conjugium* as follows: "That in olden times marriages outside families were forbidden, and why; infants dictated [this] and directed my hand." Under *infans* and *manus* the entry is: "Infants dictated the words that were written, and directed my hand."

whole Jewish and Israelitish people, this being meant by Jacob when the Messiah is meant by Isaac.

461. But now the question arises why it was so severely enjoined on Isaac and Jacob, and, through them as parents and afterwards through Moses and the other elders of the house of Jacob, on the Jewish and Israelitish people, that they should not take wives of the Canaanites. The verimost cause is this, namely, because the Canaanites were nations accursed or condemned, by whom the devil wished to set up his kingdom in the land of Canaan itself, there to form a paradise like that paradise of old in whose midst he had had his own tree called the tree of the knowledge of good and evil, from which as a serpent he had deceived our first parents. Not succeeding in this—for, after they had been deceived, Adam and his wife were cast out of that paradise lest they should reach forth their hand to the tree of life; and God made the flame of a sword turning this way and that to guard the way of the tree of life (chap. $3^{22, 24}$)—the devil afterwards attempted the same thing by various machinations, and this in the land of Canaan itself and in Jerusalem and Mount Zion. It was in this land that a new paradise was again to be raised up, but by the Messiah who became the Creator of the new heaven and the new earth. It was in the Eden which was represented in the land of Canaan that this garden was to be raised up, and indeed in Jerusalem, in whose midst the Messiah himself would form his tree, that is, the tree of life. For this end the Jewish and Israelitish people was chosen, that from them he might restore in the land of Canaan an Eden, in Jerusalem a paradise, and in Mount Zion a tree of life in this paradise. But because these lands were then in the possession of the Canaanites, by whom the devil endeavored to set up his kingdom and his paradise as he wished to call it, therefore this people of Jacob was so severely prohibited, and indeed with the utmost severity, to join themselves with the Canaanites in matrimonies, and thus to mix the holy seed of Abraham, Isaac, and Jacob, with that which, like the seed of the Canaanites, was profane and accursed. It is seed from which man is formed, and this is what makes him become like his parents; for, as may be known to everyone, the life of the parent is transmitted to the offspring through his seed. That the devil might not have his tree in this garden; and, on the other hand, that this tree might be

uprooted from the midst of the garden; consequently that he might not be able to form his kingdom in the midst of the kingdom of God; Isaac now, like Abraham before him, charged Jacob and said, and in the more interior sense the Messiah himself charged the Jewish and Israelitish people and said: *Thou shalt not take a wife of the daughters of Canaan.* It was from this same cause that Abraham bound the elder of his house, the administrator of all things, by a grave oath, or, in the more interior sense, the Messiah by Abraham bound the elders of the house of Judah and Israel, that is to say, the priest, judges and kings who administered all things, that their descendants should never take for their sons wives of the Canaanites (chap. 24^{2-9}). Therefore Rebekah had said just previously, " I am weary of my life, because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as are these of the daughters of this land, what is life to me? " (chap. 27^{46}); and therefore also this was a bitterness of spirit to Isaac and Rebekah (chap. 26^{35}).

462. Isaac therefore said to Jacob: *Arise, go to Paddan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother* (vs. 2). Abraham's father was Terah, his brothers were Nahor and Haran. The daughter of Haran was Milcah who was taken to wife by Nahor, Haran's brother. From this marriage was born Bethuel, who was the father of Laban and Rebekah (chaps. 11^{29}; 24^{24}). Thus in Laban, the grandson, and Rebekah, the granddaughter of Abraham's two brothers, was concentrated the seed of Terah, Abraham's father. Hence the stem of Terah coalesced into that of Abraham, and from the two came a single stem. This was that root and stem from which was to be formed the tree called the tree of life. How this stem was afterwards continued to David and from David to the Messiah himself; and how it was that the tree of life could not be formed anew from this stem through the Jewish people, and consequently neither a paradise in place of the old paradise which had been rooted up; and this because of their adulterous connections or marriages with the Canaanites and idolaters and with other like people of the devil's crew—this will be seen below.

463. And now, as concerns the more interior sense of the words of this charge and saying, which is the Messiah's own; this sense is,

that the Jewish people should go to the house of Rebekah's father, that is, to Abraham's and Isaac's nearest kin in whom was the church, here meant by *mother;* to wit, to the church of the father Abraham which, as demonstrated above [n. 369], was the true church and from faith and obedience regarded the Messiah alone. The father was indeed Bethuel, but Bethuel was now implanted in the stem of Abraham by means of his daughter Rebekah. Therefore it is said that Jacob should go to the house of his mother's father. The charge, therefore, is that Jacob should take thence for himself a wife, as it is said, *of the daughters of thy mother's brother.* The brother was indeed Laban, but he also entered into that stem, doing this by his daughters Leah and Rachel whom Jacob took as wives. Thus these wives were among Jacob's nearest kin, being the daughters of the brother of Rebekah, that is, of the church, whose father was Abraham. So likewise the charge was afterwards given that each man should take for himself a wife in his own tribe, and indeed in the same branch and the same generation, nay, in the same family; and this evidently for the reason that that people among the people of Judah, where was the true church of the Messiah, might grow into the tree of life, and the others into the trees round about, from whence would come the garden of Canaan, that is, of the new Eden. Thus, as in the case of trees with their limbs and spreading branches, these peoples would all be related to the Messiah himself, who, from the faith and obedience of Abraham their father and thus from his integrity, would look upon them as his sons and brethren.

464. The blessing which would flow from these marriages among kindred is now told by Isaac: *And God the Lightning-hurler bless thee, and make thee fruitful, and multiply thee, that thou mayest become an assembly of peoples* (vs. 3). Here God is called the Lightning-hurler from the lightning whereby the air is made serene and whereby he casts down the high trees in the forest which grow like towers. So he cast down that paradise and its trees which the devil's crew revived and set up in the land of Canaan. In the Divine Word God is called the Lightning-hurler from the vengeance which he wrought upon him who destroyed the ancient paradise, and because of his sending a flood upon the whole earth. May this god, the Avenger or Lightning-hurler, *bless thee* said Isaac. What

the blessing was, now follows, to wit, that he may *make thee fruitful* like the tree of which we have just spoken; and *multiply thee,* like a paradise; *that thou mayest become an assembly of peoples,* which assembly is that by which this garden is signified, namely, the assembly to which peoples shall be gathered from the entire globe. This promise—"I will multiply thee and thy seed"—was also the first thing in the blessings so often repeated by Jehovah God (as in chaps. 12^2; 13^{16}; 18^{18}; 22^{17}; 26^4; and below in verse 14 of the present chapter). In the Divine Word nothing is more frequent than the likening of a people to a tree and grove; for such is the similarity between generations and the branchings out of trees, that from ancient times to the present day genealogies are pictured by trees of which the first parents constitute the main stem. That here the tree of life is what is regarded, is clear from the words themselves: *God make thee fruitful;* for as the tree is, such is the fruit, and as the fruit such also become the trees that spring forth therefrom. That this whole garden may rise up from the fruit of the tree of life, it is at once added, God *multiply thee,* to wit, from the fruit of that tree. Here also recurs that which was added in the preceding blessings, to wit, "In thy seed the nations of the whole earth shall be blessed" [chap. 22^{18}]. It is the seed and not the fruit that produces trees; the fruit withers and rots away, but the seed in the fruit is what lives again and grows anew. So with the works of the law; they are the fruits, but the seed in them is faith which gives life when the fruit perishes. This faith must be faith in the Messiah, consequently it must be the Messiah himself who gives the faith and who excites the life of this seed.

465. That every blessing flows from the Messiah, and indeed from the justice of faith and not from the justice of works, is now openly declared by Isaac; for he says: *And give thee the blessing of Abraham, to thee and to thy seed with thee* (vs. 4). Whence comes the blessing of Abraham? That it is the blessing that comes from faith and obedience has been abundantly pointed out above. This blessing then is called the blessing of Abraham. Nay, in the more interior sense, what is meant is the Messiah himself, who is not only called the blessed Jehovah, the God of Abraham, but who is the Blessing itself, as stated above: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou

shalt become a blessing" (chap. 12^2, [n. 162]). Abraham himself could not be a blessing, for he also was to be blessed; thus, both in the present text and in the passage just quoted, it is the Messiah alone who is meant by the "blessing of Abraham." This blessing is now attributed to Jacob, provided he take a wife from his nearest kindred; it is also attributed to his seed with him, that is, to his posterity, provided they do the same. And from this blessing there necessarily comes what now follows: *That thou mayest possess the land of thy sojournings which God gave unto Abraham* (vs. 4). The "land of the sojournings" is the name given to all that land where Abraham sojourned, extending from Egypt or the river of Egypt, even to the great river, the river Euphrates (chap. 15^{18}). These lands were all outside the land of Canaan, and therefore they are called the land of the sojournings. Here they are called the land of the sojournings of Jacob also, although he had not yet sojourned there. Consequently, here as above, by Jacob are meant his descendants, and their sojourning in Egypt, and from Egypt to the Euphrates, and from this to the land of Canaan which latter is their fatherland and is the sole inheritance. What further is signified by that land will be seen later.

467.* *And Isaac sent away Jacob; and he went to Paddan-aram unto Laban the son of Bethuel the Aramaean, the brother of Rebekah, Jacob's and Esau's mother* (vs. 5). Of these matters we have treated above [n. 347], and they will be treated of in many passages below. Here we note merely that Rebekah is now called the mother of both Jacob and Esau, and thus the mother of both peoples and of the two nations treated of in chapter 25^{23} [n. 349]. Because, by Rebekah as a mother is represented the church, but by her as the mother of Jacob the Jewish church, and now, by her as the mother of Esau, the church of the gentiles also; therefore, by Rebekah here is represented the truly Christian churches in both, to wit, that which existed in the Jewish people and that which was among the gentiles. For Jacob, after the transfer of the blessing of Abraham to himself and his seed with him, represents that people in the midst of the Jewish people in whom the true church remained; and that there was a like church among the gentiles, and that thus the two were conjoined as brother to brother, is indicated by the fact that Rebekah is now called the mother of both. Moreover, in

* The autograph contains no n. 466.

the inmost sense, the fact that Rebekah is here spoken of in express words as the mother of the two sons, involves that the Messiah is represented both by Jacob and by Esau; by Jacob as the father of that people among the Jewish people in whom is the Messiah; and by Esau as declared above [n. 392]. Thus by Rebekah as the mother of the two sons, each of whom represents the Messiah, is also understood the seed of the woman treated of in chapter 3^{15}.

468. Of Esau it was said above [n. 451], that by the departure of his brother from the land of Canaan he was induced to believe that Jacob then wished to leave the inheritance to him as the first-born. As already shown [n. 448], this matter of the inheritance was the cause of Esau's hatred; and the same may also be evident from what was said previously, to wit, that his father now blessed Jacob and applied to him the blessing of Abraham; from which blessing it followed as a necessary consequence that he would inherit the land of Canaan and consequently the kingdom of God in preference to his brother; and that it would be Jacob from whose seed or posterity the Messiah would be born. After the new blessing, this was clearly perceived by Esau; but because he then also saw that for the realization of this blessing it was necessary that a wife should be taken from the nearest kindred—as was also done of old, and for the same reason, even to the time of Abraham, such being the established custom—therefore he now began to consider whether this might not be the reason why it had been permitted Jacob to take away both the birthright and the blessing and consequently the things that follow therefrom; for he himself had married a wife of the daughters of Heth. This then is what Esau revolved in his mind. Thus we read in the text: *And when Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take him a wife from thence; and that when he blessed him, he gave him a charge saying, Thou shalt not take a wife of the daughters of Canaan* (vs. 6). That the case is as stated, may be evident from the several words of the text. As to the first point, that Esau now perceived this, it is evident from the words, *And when Esau saw that Isaac had blessed Jacob*, that is, had given him the blessing of Abraham which Esau, as the first-born, must have expected for himself and the more so when he saw that Jacob wished to depart from the land of Canaan. The second point is also evident, namely,

that this blessing had been adjoined to the charge that he should take a wife from his nearest kindred. Hence the words: *And sent him away to Paddan-aram to take him a wife from thence.* Because these [two, the blessing and the charge,] were thus conjoined like an effect to its cause, that is to say, were inseparable, therefore the same thing is said again in the following words, *and that when he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan.* The charges—that he should take a wife from his nearest kindred and that he should by no means take a wife from the Canaanites—were conjoined [to the blessing], in order that the tree might thus be formed from the stem of Abraham, as said above [n. 462]. Into this stem, by the marriage of Rebekah with Isaac, had been gathered the stem of Terah, as already stated [n. 298, 652]; for by this marriage Terah with his whole family passed over into the stem of Abraham, Rebekah's brother Laban being the only one left who was not yet implanted therein. Thus the blood was one, like the sap in a tree; and this, not only from Terah, Abraham's father, but also from Eber, several generations prior to Terah; thus from Noah and his son Shem; and being from Noah, it was also from Seth the son of Adam. When he begat Seth, Adam had recovered the divine image, though by means of the Messiah and thus in another way, to wit, as a new and reborn man. This may be seen in chapter $5^{1,2,3}$; where are these words: ["In the day that] God created man, in the likeness of God made he him" (vs. 1); but the new or reborn man is spoken of in these words: "Adam begat in his likeness, according to his image, and he called his name Seth" (vs. 3). From this it can be quite evident that the nations were called and chosen to the true church of the Messiah, from Adam even to Abraham, thus long before the time of Isaac and Jacob; nay, and that the flood was sent upon the earth for the same reason [as that of which we are now speaking], namely, that the holy stem from which the Messiah was to come might not be adulterated by marriages with the profane. For we read, that "the sons of God came in unto the daughters of man" (chap. 6^{4}), that is, the sons of the kingdom of God or of the Messiah came in unto the daughters of man, that is to say, to the daughters of an accursed race; hence the flood. From what has been said, it can now be well understood why there was so great a

religious obligation in marriages, namely, in order that the tree of the knowledge of good and evil, which, in the ancient paradise, was the tree of the serpent or devil, might be entirely extirpated in the new paradise which would be raised up by the Messiah alone, the Creator of the new heaven and the new earth.[2] Because this was not done in the Jewish people, by reason of the fact that they copulated with the Canaanites and so, like branches, with that tree which was the tree of the serpent or devil, therefore they were cast out of the land of Canaan or Eden, and out of Jerusalem or the paradise of Eden; and this for a similar reason as that of which we read in the case of Adam, namely, "lest they should reach forth their hand to the tree of life"; that is, lest by marriages they should associate themselves with those who were legitimate branches in that tree. That this might not happen, cherubs or divine guards were set, and a sword waving in two directions, to guard the way of the tree of life; as we read in chapter $3^{22, 24}$. Therefore, that this people may now be introduced into the Jerusalem of Canaan, that is, into the paradise of Eden, it is necessary that, like Adam, it exist as a new man and be created again by the Messiah alone and his justice, and not at all by their own justice whereby they would be ever further removed from his kingdom and the land of Canaan.

469. The case was different with Jacob their parent; for he gave heed to his father Isaac and his mother Rebekah and betook himself to this kindred: *And Jacob had obeyed his father and his mother and was gone to Paddan-aram* (vs. 7). This is said a second time, in order that the necessity [of marriage with the nearest kin] may be clearly set forth before the eyes of his posterity; and indeed that this was the charge and saying not of Isaac but of the Messiah himself, who now as before is signified by Isaac; and not of Rebekah, that is, of his mother, but of the true church in that people which is meant by the mother; and also that it was given not to Jacob but to his whole posterity, which here as elsewhere is called Jacob. Substituting these then in place of the present persons, as is done in the more interior sense, the Divine Word itself or the Word of the Messiah then appears in its own life and light, namely: When Esau saw that Jacob or the Jewish people had obeyed his father, that is, the Messiah, and his mother, that is, the church of the Messiah; and that he was gone to Paddan-aram, that is, to his nearest kindred, to

[2] [Crossed off:] and that no vestige of it might remain.

take a wife. But since it is clear that this was not done by the Jews and Israelites but only by that people in the midst of the Jewish people of whom the Messiah was born, therefore these words pertain to this latter stock alone. To the others there is nothing more than a charge, and this, to the end that, from it, they might see as in a mirror what was the nature of their father Jacob and of his obedience, and what was afterwards the nature of David and of many others among that people, which in this sense is signified by Jacob; and, with this charge as a mirror, might contemplate their own selves and see how unlike their parents they have now become.

470. And now we pass once more to Esau. He saw that marriages with the Canaanites were utterly detestable in the eyes of his father; or, as the words read: *So that Esau saw that the daughters of Canaan were evil in the eyes of his father* (vs. 8). Here it is said, in the eyes of his father and not, as before [chap. 26^{35}], in the eyes of his mother, because it was his father who had transferred his own blessing and that of his father Abraham to Jacob; and also because, in the more interior sense, they were likewise evil in the eyes of the Messiah, but not so in the eyes of the Jewish church.[3] But in the inmost sense, in which the Messiah is meant by Esau, the truth itself comes forth, which is the veriest life in all the other senses, exactly as the words here stand.

471. It is said that when Esau perceived this, he went to another of Abraham's kindred and indeed one still nearer, namely, the house of Ishmael, and there took for himself a wife; or, as the words read: *Esau went unto Ishmael and took to wife, in addition to the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth* (vs. 9). That these families were Abraham's nearest kin, can be evident enough and to spare; for Ishmael was born to Hagar, who was given as a wife to Abraham by Sarah her-

[3] Here come the following words which are crossed off by the author: "Previously indeed, the word mother was added, to wit, that it was a bitterness of spirit to his father and mother (chap. 26^{35}); and that his mother would be weary of her life if Jacob took wives of the Canaanites (chap. 27^{46}); and just above in the present chapter, that Jacob obeyed also his mother (vs. 7). But what is regarded in our text now, is the unhappiness of those who should do this; while in the passages cited, it is Jacob who is meant, and by him that people in the Jewish people who obeyed this charge and among whom the daughters of Canaan were seen to be detestable in the eyes of their parents, as they were in the eyes of the Messiah."

self. Thus Ishmael, though born of a bondwoman, was yet born of a wife; and had Sarah not brought forth Isaac, it was he and no other who would have become the heir. This was also Abraham's own thought, as may be evident from chapter $17^{17,18}$ [n. 194]. Moreover, Ishmael also was blessed by the Messiah (*ibid.* vs. 20), and in these words: "Behold I will bless him, and will cause him to increase, and will greatly multiply him. Twelve princes shall he beget, and I will make him a great nation" (chap. 17^{20}). And this blessing was given because Ishmael came from Abraham; for we read: "Nevertheless of the son of the bondwoman also will I make a nation, because he is thy seed" (chap. 21^{13}). Thus Ishmael also is called Abraham's seed, and this after Abraham had been justified by faith in the Messiah. Hence it may be evident that his house was still nearer to Abraham than the house of Bethuel or Laban, to which Jacob now went. But of Ishmael we have treated above [n. 252 *seq.*], namely, that he represented the natural man who is a servant, while Isaac represented the spiritual man who is free. Consequently, Ishmael and Isaac together represent one man, the life of whose body was natural and the life of whose mind spiritual. It is from the copulation of these two men, otherwise called the external man and the internal, that that man arises who is called the new man. For the natural abounds in guilt derived from Adam himself; but the spiritual is that which is renewed by the Messiah; and by the spiritual the natural also, which in itself is adjudged to death. This renewal, however, is effected only by the imputation of the justice which is the Messiah's; as was done in the case of Abraham who, because he believed, "it was counted to him for justice" [chap. 15^{6}]. From the above, and at the same time from what has previously been said concerning Ishmael, it is clear, FIRST why Esau now went over to Ishmael's family and there took a wife, namely the sister of Nebajoth who was Ishmael's first-born son, and who thus was the chief among those brothers who were also princes (chap. 25^{13-16}); to wit, that he did this in order that by this marriage he might implant his seed or posterity in the Abrahamic stem, and thus might himself be the one to whom the promise and the blessing given to Abraham and Isaac would come by right of inheritance. This, however, is the exterior or external sense. The interior sense, in which by Esau are signified the gentiles among whom

would exist the true church of the Messiah, involves that these gentiles with their church were also inserted in the Abrahamic stem, just as the entire house of Terah, Bethuel, and Laban, was inserted by means of Isaac and Jacob; and therefore, for the same reason [as in the case of Esau], the dispute concerning the right of primogeniture might still have been in doubt. But in the more interior sense, in which the Messiah is understood in place of Isaac, and especially of Abraham; and in which Esau stands for the gentiles; what is signified is, that the gentiles were thus implanted in that tree of life which the Messiah would raise up in his new paradise. In the inmost sense, in which the Messiah is assumed in place of Esau, there come forth things so numerous and so great that they cannot be expressed in words, to wit, that He took a wife or church in the house of Abraham's bondwoman, who was bound to servitude; and also that he put on the natural man, in order that he might take away the damnation of the natural man; besides other things which are here passed by.

Genesis XXVIII

10 And when Jacob had departed from Beer-sheba to go to Haran,

11 He came by chance to a place where he passed the night, because the sun was set; and he took of the stones of that place and put them for his pillow, and lay down in that place.

12 And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it.

13 And behold, Jehovah stood above it and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shalt be as the dust of the earth, and it shall spread abroad to the west and to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

15 And behold, I will be with thee and will keep thee in all whither thou goest, and will bring thee again to this land; for I will not leave thee until I have done that of which I have spoken to thee.

16 And when Jacob awakened out of his sleep, he said, Surely Jehovah is in this place; and I knew it not.

17 And he was afraid, and said, How greatly to be honored is this place! this is none other but the house of God, and the same is the gate of heaven.

18 And in the morning Jacob rose up before the dawn and took the stone that he had put for a pillow, and set it up for a pillar, and poured oil upon its head.

19 And he called the name of that place Beth-el; but in former time the name of the city was Luz.

20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I go, and will give me bread to eat and raiment to put on,

21 So that I come again to my father's house in peace, then shall Jehovah be to me for a God;

22 And this stone which I have set for a pillar shall be the house of God; and of all that thou shalt give me tithing I will give the tithe unto thee.

Concerning the Kingdom of God [4]

472. In what has preceded [n. 464, 468] we have spoken of the tree of life, the paradise and the Eden of the old creation, and likewise of the same things in the new creation; and it was said that they are mutually correspondent and that they bear such a likeness to each other that the one is presented in effigy in the other; but that in the new creation, by the tree of life is signified that people, in whose midst is the Messiah, and consequently his true church from the first Adam or son of earth to those last times when the Messiah, the only-begotten Son of God, will come to judge the whole world; that by paradise are signified those peoples who will arise from the seeds of that tree, and will constitute new trees round about it after the manner of a garden; and that finally will come the gentiles who will increase to a plantation, and at last to a most beautiful grove round about that paradise. The very lands, where these will be, are called by their own names, to wit, the land where will be the tree of life is called the City of God; the land where the paradise will be, Jerusalem; that where Eden, the land of Canaan;

[4] This heading is taken from the inside of the back cover of Codex 59 where the reference is to "472 ad fin, ad 541."

and those lands where the rest will be who are to form a species of plantation and grove, are like the lands which border upon Canaan and the countries adjacent thereto, each according to its name in the Divine Word.

473. In the Divine Word, and also in the writings of others, these lands signify the peoples who inhabit them; for it is the peoples in these lands who are to be formed into that most lovely garden and into those groves of which we now speak.

474. But now we must examine more deeply into what is signified by these lands and their inhabitants, and also by paradise and other things in the Divine Word. To inhabit the lands and there to enjoy the delights of corporeal life is a trifling matter, nay, in itself is of no moment. For everyone knows how few are the years of our life and how quickly these years pass on to old age when we draw near to death. These delights then are nothing, unless indeed there be other delights which infinitely exceed them, and which will endure to eternity; delights which, being eternal, are the veriest felicities promised by Jehovah God to the inhabitants of those lands. The delights which are to be given by the Supreme Creator of heaven and earth to his elect, that is, to his sons and heirs, must be divine not human, that is to say, heavenly not earthly. These lands, therefore, receive their names from heaven itself; as for instance, the names Heavenly Jerusalem, City of God, Holy Land, etc., by which is signified the kingdom of God himself in the heavens and at the same time on earth. It is this kingdom of God, therefore, that is understood in the inmost sense of all the words of the Divine Word; for this kingdom is the verimost divine and heavenly thing which is regarded by Jehovah God.

The subject treated of in the life of Abraham is his journeying through the lands around Canaan, from the Euphrates even to Egypt; that treated of in the life of Isaac is his journeying in the land of the Philistines and especially in Gerar and from there to Beer-sheba; and that treated of now in the life of Jacob is his journeying from Beer-sheba to Bethel, then to Haran, and afterwards to Egypt. All these lands are what are called the lands of their sojournings [chap. 17[8]], and they signify the kingdom of God in its fulness and extension.[5]

[5] In the autograph the paragraph ends with the following words crossed off

475. What will be the nature of the kingdom of God, may be evident from the writings of the Divine Word; for in the inmost sense is contained nothing except what regards the kingdom of the Messiah. Here we shall mention only the fact that the kingdom of God comes to view in every man when the superior way of his mind is opened; and it is also perceived as to its quality. In every man there are two ways to his intellectual mind. The one is from the world through the external senses; the other is immediately from heaven through his supreme mind, which, in particular, is called the soul. The one must be called the superior or interior way, and the other the inferior or exterior. The superior way, which is through the soul, is utterly unknown to the human race; for, from the time of Adam after his fall it has been closed in all those who, while living on earth, were not admitted into the kingdom of God;

being opened only to those who are introduced into that kingdom, as were many in primitive times who spoke with the Messiah himself; such as Abraham, Isaac, and others, who are frequently spoken of in the Divine Word. If, therefore, the nature of God's kingdom should be described now, it would exceed all human belief, especially with those who know nothing except the kingdom of the world, that is to say, the world; and who, being blinded by the loves of the world and self, acquire wisdom by the external senses alone. If such men were merely to hear that there is in man a way opening to heaven, other than the way through their senses which are called external, they would reject it as among fables. In such men, therefore, the superior way, which opens directly into heaven, cannot be opened until those loves, which are the loves of the world and self, have been dispersed, and there succeeds in place of them the sole love of the Messiah and his kingdom. Nor can the way ever be opened by any one who is in the heavens, save by the Messiah alone, and to him whom He deems worthy to admit to Himself, that is, to His kingdom. Then for the first time can the nature of his kingdom be seen.

To tell it in a few words, it is such that it is granted to hear and speak with those who are in heaven, nay, with heavenly spir-

by the author: "And the sojournings themselves are the places where will dwell the sons and heirs of the kingdom."

its, with the saints who died of old, and even with Abraham, Isaac, and Jacob; and by them mediately and also immediately, if such infinite grace be granted, with the Messiah himself; nay, and also to see him. The speech is exactly like speech with one's associates on earth, but it comes from heaven, from above, from every side, from far away, from nearby, and also internally; and it is so plain that it is heard in the same way as the speech of the lips, but in such manner that none of the bystanders hears or perceives anything of it, and this even in a company whether consisting of many persons or few. Thus each one hears in his native tongue. The sight also is like ordinary sight; yet it is such that, unless one be admitted into the interior heaven, he sees only representations, especially when the eyes are closed, and also in a state midway between wakefulness and sleep; and this, just as clearly as we see with our eyes at midday. This happens as often as the Messiah deigns to grant such sight. Besides hearing, sight, and speech, their presence comes also to the touch, and this not obscurely but manifestly. Therefore the nature of God's kingdom is then plainly perceived by the above-mentioned senses; and this to such an extent that no one can believe that such immense felicities are ever possible.

But lest men reject these statements as among fables, I can bear witness, and this in sacred earnestness, that I have been admitted into that kingdom by the Messiah himself, the Savior of the world, Jesus the Nazarene; and have there spoken with heavenly genii, with spirits, with the dead who have risen again, yea, with those who called themselves Abraham, Isaac, Jacob, Esau, Rebekah, Moses, Aaron, and the Apostles, especially Paul and James, and this now for a period of eight months almost continuously, except during the journey from London to Sweden,[6] and then continuously while I was writing these things which now come out in public; nay, they themselves, or their angels, and many others, proximately brought in the very words.[7]

[6] According to n. 1003 of the present work, this journey lasted a month, Swedenborg arriving in Sweden on August 19, 1745. In the same number (1003), the date of the commencement of Swedenborg's admission into the spiritual world is put as the middle of April, 1745. This would fix the date of the present writing as the middle of December, 1745.

[7] The translation represents the sentence as corrected by the author, who crossed off a number of words and substituted two or three others in their

Hence the reader can now know that there is a kingdom of God, and also, from what is to be said later on, both here and elsewhere, what is its nature. Here it is granted only to add that, in a certain manner, I have been admitted into heaven itself, not only with my mind but also with my whole body, as it were, or with the sense in the body,[8] and indeed when I was fully awake. This may seem so remarkable that one cannot but call it into question; but since I have seen and heard it, and have experienced it with the very senses of the body, I must needs now confirm it and give my testimony, and this by leave.[9]

As to those things that have been written concerning myself I cannot so confirm them as to be able to testify to them before God; for I cannot know whether the several words of the description are such, and this in the least detail, as to entirely coincide. Therefore, if God grants, they must be amended at some other time, and this in such way that I can then seem to myself to speak things absolutely true.[1]

place. As originally written the sentence reads: " Nay, they themselves or their angels brought in to me the very words, such as the words here; so that there is not even a word that was not [brought in] by the way which the Messiah willed."

[8] The words " as it were, or with the sense in the body," were written by the author (apparently at a later time) as an addition to the original text.

[9] This passage is cited by the author in the Index to his *Spiritual Diary* under the headings *Loqui* and *Videre;* see our Table of Contents at n. 475.

[1] With the exception of the last paragraph, n. 475 has been subdivided by the translator. The last paragraph was written by the author at the end of n. 476 but with directions to append it to n. 475. Moreover, in the autograph no part of the paragraph is indented, but the subject matter clearly calls for an indented paragraph, since Swedenborg invariably put all references to his experiences in the spiritual world in such paragraphs. We note also that in the autograph Swedenborg has added in the margin a series of twelve small double vertical strokes, with intervening spaces of about an inch; this double dotted line, as it were, commences at the point where our indentation begins and continues to the end of the paragraph, including the paragraph added at the end of n. 476, but not including n. 476 itself. These lines are drawn at fairly regular intervals, and there is no indication that they were intended as marks of emphasis. It seems reasonable then to suppose that Swedenborg, having omitted to indent this portion of n. 475, added the lines later as a direction that this part of the paragraph should be indented. After the second of these lines the author has written the figure " 3 " in the margin, but there is no corresponding " 1 " or " 2." This " 3 " was perhaps intended to denote that this paragraph was the third of the indented paragraphs giving Swedenborg's spiritual experiences. However this may be, it is actually the third of such paragraphs, the first being n. 317 and the second n. 459. It should be

476. In what now follows, the kingdom of God comes to be described as it was seen by Jacob—but by Jacob when he was in sleep. In this sleep, however, such an effigy of this kingdom is presented that from it we can certainly get some conception of its quality, though still so obscure, that unless one had been admitted into the kingdom itself by the Messiah in the manner just told, one could conceive no clearer idea of it from Jacob's dream than men usually get from a dream such as this, where Jacob saw angels ascending and descending by a ladder which reached to heaven, and above the ladder Jehovah himself. But that Jacob was then shown the very kingdom of God and the Messiah, will now be seen from what follows.

477. First, however, we must repeat what was said above [n. 370–71, 380, 382a–83, 472 *seq.*], namely, that by the land of Canaan in the inmost sense is signified the kingdom of God; and by the various places in the land of Canaan the propinquities and approaches to this kingdom of God. For there are many propinquities or approaches. In the kingdom itself, that is, in the superior heaven, are only those who are chosen by the Messiah, such as Abraham, and many others. All the rest are removed from these or draw near to them, according to degrees; for there are many degrees of happiness and power in that kingdom, but all according to the nearness of the approach by faith and love to the Messiah, who is the King. Such also is the case with those who are further removed from him and yet are in the consortship of the great society. The middle or center of this kingdom is signified by the city of David, mount Zion, Beer-sheba, Jerusalem; the other degrees are signified [by various places] according to their distance from the above, both in the land of Canaan and also in a widely extended region outside Canaan, as will be seen a little later on in the present chapter.

It is now said that Jacob left Beer-sheba to go to the house of Laban; as the words read: *And when Jacob had departed from Beer-sheba to go to Haran* (vs. 10). We read of Abraham that he planted a grove in Beer-sheba, and called there on the name of the God of eternity (chap. 21[33]); and of Isaac, that at a later time Jehovah appeared to him in Beer-sheba, and that after the blessing

noted, however, that no other of the indented paragraphs is marked with a marginal figure; but cf. n. 459[8].

had been given him he built there an altar and called on the name Jehovah (chap. 26^{23-25}). From this it becomes very clearly apparent that Beer-sheba was a holy place in the land of Canaan where the name of Jehovah was invoked; which could never have been the case unless this place had signified what was stated above, namely, the kingdom of God; indeed, Beer-sheba signifies the closest proximity to the kingdom itself. Nothing whatever could happen in the lives of these patriarchs which did not deeply involve something that was purely divine, and signify something in heaven itself; for their lives were led by the Messiah himself. That [in the universe] earthly things signify heavenly, may be evident from the human body itself, as from a like [universe]; for there is nothing existent therein, namely, in the body, that does not have its own correspondent in the mind and soul of that body. The mind and soul are the heavens of the man, and there is the kingdom of God, wheresoever the man lives.

But let us return to the land of Canaan. Jacob was now in the land where the kingdom of God was to be instituted; and because of this, it was necessary that there be no place there that did not signify something which, in its own way, regarded that kingdom. Thus Beer-sheba signified that which came nearest to the kingdom; therefore Abraham, Isaac, and Jacob, all dwelt there, and also Esau. But now, since the kingdom of God exists not only in heaven but also on earth, that is, in man while living in the body (as already shown [n. 384, 475]), and also after death when his better or superior part, within which is life itself, passes into heaven, therefore by these places in the land of Canaan is signified that kingdom of God which shall be on earth. Thus, by these same places is signified a doctrine which either approaches more nearly to the true church of the Messiah, or recedes further away therefrom; consequently by them is signified faith and obedience arising from love towards God and the neighbor, in whom and in which, consists all the doctrine of the true church. According to their observance of the precepts of this doctrine, so men come nearer to the true church of the Messiah, that is, to his kingdom on earth. So with the propinquities and approaches which are signified by the various places in the land of Canaan; for it amounts to the same thing. Beer-sheba, therefore, is the church both on earth and in

the heavens, which comes nearest to that kingdom where the Messiah will be King. We read that Jacob now departed from this place; but, unlike his posterity, he did this for the sake of taking a wife from his nearest kindred, to the end that by marriage contracted within this closest relationship, he might insert the entire house of Terah and his sons into the Abrahamic stem, and so might introduce that house into the truly Christian church and into the kingdom of God promised to Abraham.

478. As concerns the kingdom of God, it is well known that at the time of the Messiah some supposed that the kingdom of God would come then, and with him—they not knowing that this his advent was for the sake of calling to his fold the scattered sheep; that is to say, of calling the Jews and gentiles to himself, and thus to his church; and not for the sake of then forming his kingdom as it is promised in his Word, both of the Old Testament and of the New. For when he came into the world, the Messiah preached scarcely anything else than this kingdom; nay, he openly said that it was to come—but in the last times; and the one thing contained in the prayers which he taught, as for instance in the Lord's prayer from beginning to end,[2] was that this kingdom might come. Moreover, the *Revelation* of his apostle John treats of nothing else than the coming of this kingdom. This kingdom then is the subject of which we now speak, namely, that it will exist in the end of ages, when he will gather together both the living and the dead and will pass judgment upon every individual—which is the reason why this is called the Last Judgment. His kingdom may indeed be said to have come from earliest times, nay, from the time of Adam himself, and also from the time of Abraham and afterwards even to the present day; but this is said in a different sense, namely, as meaning that his church was to be formed, to which they were to be gathered who, as sons, will finally be the heirs of the kingdom. But the kingdom itself will come when the Son of Man comes anew; that is to say, the only-begotten Son of God, born a man of the Virgin Mary in the stem of David; for which reason he is called the root of Jesse [Isa. $11^{1,10}$]; he who, to the Jews is the Messiah whom they now expect, and to the Christians, is Jesus the Nazarene and Christ; that is, he who was born in Bethlehem and

[2] [Crossed off]: which involves nothing else than that they should be prepared for this kingdom.

anointed King; his advent is the kingdom which is now shown to Jacob.

479. In the text it is first indicated that this kingdom will come in the end of days, namely, at the time of evening when the sun has set and the darkness of night is at hand. This is expressed as follows: *He came by chance to a place where he passed the night, because the sun was set* (vs. 11), namely, when the great day of the new creation will draw near to its evening; for, as frequently pointed out above, the days of the new creation are six in number as were the days of the old. Each day also commences from evening and goes on to its morning. And as it is with the several days in special or particular, so also is it with all these days together, this complex of days being called the great day of creation. Both the latter and the former are compared to ordinary days which are measured out and come into being by the rising of the sun and its setting. The beginning of the ordinary day is at midnight; from this it passes on to its dawn, or it becomes morning; the sun then rises, and so the day passes on to its noon; and from this it again declines to evening, and returns to night. But these great days commence from the setting of the sun, that is, from the evening, and proceed to their morning or to the rising of the sun, and so to the daytime. For as regards the Sun which will illumine the whole world, that is, the minds of all the inhabitants of earth—when this shall arise it will be about the time of evening when the dense darkness of the night is commencing; thus near the end of days, or at the end of the great day which will consist of six days as are the days of a week. That then will be his coming is predicted in so many passages of the Scripture of the Old Testament and the New, that if they should all be brought together here, they would fill pages, as the saying is.[3]

480. But before proceeding further, we must explain what Jacob is in this text. It is known, from what has gone before, that in the inmost sense all things, each in its own way, regard the Messiah and his kingdom, consequently things which are most universal and

[3] Here, crossed off by the author, comes the commencement of an unnumbered paragraph as follows: " It comes first to be explained what Jacob is in this text. He is not the Jewish and Israelitish people in general; but, in the inmost sense, by Jacob here as elsewhere is meant the Messiah; for the Messiah was the Blessing of Abraham."

which will come to pass in the last times. Therefore, by Jacob, in the inmost sense, no other is here set forth in representation than the Messiah himself; and this, even in the journey which, for the sake of taking a wife, Jacob made to Laban, or to the house of Nahor or Terah, that is, to a people in the midst of the gentiles which yet was kindred to Abraham. This house is now called Haran, while formerly (chap. 24^{10}) it was called the city of Nahor. Thus, in place of Jacob is now understood the Messiah, both when he came into the world, and when he is about to come for the sake of adjoining to himself a church—in his first coming as a bride, and now as a wife. Then [4] he came for the sake of seeking the living among the dead—for Haran, Abraham's brother, was dead; thus of seeking them not from the Jews but only from that people among the Jews who were kinsmen to Abraham by faith and obedience toward his Messiah. To such and to no others could the blessing of Abraham be derived—respecting which blessing, see what was said above at verses 3 and 4 of the present chapter [n. 464–65]. Since, therefore, in the inmost sense by Jacob is meant the Messiah himself, it follows that, at the same time, by Jacob is also meant all that people which acknowledges and worships the Messiah, as did Abraham. For the Messiah clothes every one of them with his own image, each in his own way, since no one is admitted into the kingdom of the Messiah who is not his image, as a son is the image of his parent; hence they are to be called the sons and heirs of his kingdom. As to what an image is, this will be told elsewhere.

481. Of Jacob we read, that he came by chance to a place where he *passed the night because the sun was set*. What Jacob is in the inmost sense, and what the setting of the sun, were explained above [n. 480, 479]. The people meant by Jacob now comes to this place by chance, about the time of that evening or night of which we have already spoken [n. 479]. It is said that Jacob passed the night

[4] That is, at his first coming. This is indicated by the words that follow this sentence and which are crossed off by the author. Including these, the text would read "Then, for the sake of seeking the living among the dead; *now, for the sake of introducing them into the land of Canaan, as Jacob introduced his two wives.*" The words in italics are crossed off, and in place of them Swedenborg substituted in the margin the words, "for Haran, Abraham's brother was dead."

there. What is signified by this may also be clearly known, namely, that, when, in his journey from Beer-sheba, he arrived at this place (of which we shall speak presently), he slept or took rest. That this *passing the night* signifies the rest into which they will enter who come into the kingdom of God, may be evident to all; for in the Divine Word we frequently read of such persons that they will then enter into the Lord's rest; consequently, since it is principally the Messiah who is meant, that he will then enter into his rest and will introduce that people into his rest. What kind of rest this was with Jacob, who now beheld heaven opened to him, will be told later. This is the rest and the peace which remains with those who, when the sun is set, will be admitted by the Messiah.

482. And now the subject concerns the couch on which Jacob rested. The words are: *And he took of the stones of that place, and put them for his pillow, and lay down in that place* (vs. 11). That he took not a number of stones but one only, is clear from what follows, where we read: " He took the stone that he had put for a pillow " (vs. 18); and this is confirmed in verse 22. That Jacob, moreover, held this stone in great store, is clear from the fact that he afterwards set it up for a pillar (vs. 18, 22); that he poured oil upon the top of it (vs. 18); and that he called it the House of God (vs. 22). Hence it is most clearly evident what is meant by this stone, to wit, in the more interior sense the very temple of God, that is, the house of God, for this is what the stone is called (vs. 22); and in the inmost sense, the Messiah himself, who is the very temple and house of God, he alone being in all the things that are in his house. Jacob set this stone for a pillow, that is, he put it under his head and took his rest upon it; for there is no rest anywhere save in the place where is the Messiah, the Savior of the world; he being that Rest itself into which his sons will enter when entering into his kingdom. Thus they will rest in the greatest peace; this, in the text, being called lying upon that stone or putting the stone for a pillow. That this was said of Jacob means that it is said of all who are now signified by Jacob, that is, of those who, when gathered together by the Messiah, will be admitted by him into his kingdom; for there and there only is the house of God and the gate of heaven (see vs. 17).

483. And now, as concerns the kingdom of God, it has been

shown above [n. 477] that it will exist both in the heavens and on earth; in the heavens from angels, spirits, and the saints who have died; on earth, from those who are living and have been led into the land of Canaan, and especially to this place of which we treat below. These, together with the heavenly ones, will constitute this kingdom; for simultaneously in the heavens and on earth they will form a society such as never can exist merely on earth. They will be like a single body whose soul and life will be the Messiah alone, the King of that kingdom, the Savior of the world, Jesus the Nazarene, anointed as King, whence he is called Christ, born of the Virgin Mary, etc., who will then come to judge the whole world, and from his elect, who are called his sons and heirs, will firmly establish this kingdom to eternity. This then is the kingdom which is here treated of; for this it is which was shown to Jacob in a dream, though only in a little effigy. The effigy is: *And he dreamed, and behold, a ladder set up on the earth; and the top of it reached to heaven; and behold, the angels* [*of God*] *ascending and descending on it. And behold, Jehovah stood above it* (vs. 12, 13).

484. What is here meant by the ladder which was set upon the earth, what by the angels who ascended and descended, and by the other particulars, may be abundantly evident merely from the description of this kingdom and of its form and government. As to the kingdom in general, it is constituted, as said above [n. 474–75] of the elect in heaven and on earth, who together will form a society which shall be as one man whose life and soul will be the Messiah alone. From what has thus far been said of this kingdom in general, we now go forward to a further description of it.

[Unity and Variety in the Kingdom of God]

Societies in general are compared to a man, and are called a grand body; for the case with them is the same as with human bodies. The latter are distinguished into members, and these into parts, and so on; and over them all is set one mind, at whose bid all the joints in the whole body are moved, there being nothing living in that body except the soul, and nothing sensibly active except that mind to which belong intellect and will. From this mind proceed all the motions and actions of the body and consequently the life which is within those motions and actions. Within

this mind again, and over it, is the supreme mind of that body, which is called its soul and from which comes the ability of the mind, called the intellectual mind, to will and act. From this mind and this soul proceeds the life called the spirit; for without the spirit or the spiritual essence proceeding from both not the least thing in the human body would be brought into action. These three constitute one mind, which is the all in all of its body. This being the case, it may be evident what will be the quality of that grand society which is to be constituted of those who are in the heavens and of those who are on earth; that is, what will be the quality of the kingdom of God, by which is meant not only that society but also its government. It will be like a single body with all its members and with all those things that pertain to its superior and inferior faculties; but in such great perfection, that it can hardly be compared to a body, except to one that is in a most perfect state and is like that body which Adam had in the paradise of Eden before the fall. For such will be the reigning concord and unanimity, that this society will seem not to consist of many, although its members are indefinite in number, but to be exactly like a single man.

485. That such a society can be formed simultaneously from innumerable subjects in the heavens and on earth, may come to the mind as something amazing. This, however, ought not to be taken as amazing merely because it seems to exceed our comprehension or the common understanding; for societies here on earth are never such that they can be compared to this heavenly and spiritual society, or, consequently, to a single body. The reason is because in earthly society concord and unanimity of this kind are never the ruling element, but rather discord and the dissimilitude arising therefrom. In these societies each one is led, by the love of self and so cares only for himself; and by the love of the world, and so attributes to himself that which should be common to all. Hence arise such disunions that each one comes into opposition against his companion and separates from him. Thus the bond of society is broken at every point. Hence comes the difficulty of having any conception of the union of the heavenly society, and consequently of its comparison with the body.

486. But since this society will consist solely of those who are elected and regenerated by the Holy Spirit, and consequently of

those who are almost like each other, as were Adam and Eve before the fall—for it will consist only of men who are spiritual and who, by regeneration, have been made new—therefore it can be evident how an indefinite number of men can coalesce together into one such society which shall bring to perfection a single body and a single man. From man himself it can be plainly apparent what concord is maintained among the parts that are in him, although these are innumerable; so that the man himself, though consisting of parts so innumerable, yet supposes himself to be a single unit. The reason is because it is one soul, one mind, and one spirit, and thus a unit that rules all things in him; though quite differently in the spiritual and new man than in the natural and old. This unanimity results in the taking away of every idea of the discriminations, nay, and also of the varieties, which exist between parts indefinite in number, and within those parts themselves. Seeing then that the heavenly society, in like manner as a man, will consist of such innumerable subjects; and that in it there is but one spirit, one mind, and one soul, thus the three conjoined together so as to make a one; and that this one, consisting of three, is the one only life from which the society lives and moves, and in which it is; it can be plainly apparent that the comparison of such a society with a man is such that it results in a like unity. For man was created wholly after the effigy of this society, his body representing that which is called the world, and his mind that which is called heaven. Thus he carries in himself an effigy both of the world and of heaven, and therefore is called a little universe and also a microcosm.

487. Let us now come to the primary and principal thing that must characterize this society, namely, to that which makes its unanimity; for from this comes all that happiness which, in the Divine Word, in so many places, is predicated of this society and of the kingdom of God. This unanimity can never be diffused throughout the whole of the society unless there be one soul, that is, one life which rules all the members simultaneously, according to the order instituted by Jehovah God, from the very beginning of things; and which thus wholly conjoins all who will be in that society into one body. This life is the Messiah, the only-begotten Son of God, who will govern all the citizens and comrades of that kingdom as his own body; for he alone will live in them, like a soul and mind

in its body. The members of this body and its several parts will have their life from him alone, nor will there be a single one in the society who will live from himself. It is indeed the belief of the great majority of men—for there are very few exceptions, if indeed there are any—that human life is one's own, and is given to him; thus each one supposes that he lives from himself. And yet in itself this is so contrary to the truth that I cannot but marvel that a falsity of this kind has so miserably seduced human minds, even to the present time; when it ought to be clearer than day, as the saying is, that we live solely in God, move in God, and have our being in God; and thus that there is nothing of our own in us save the passive potency of being able to live, move, and have our being, in a way that is pleasing to God, and of being able to let ourselves be led astray to act in a different way. But since this involves what is called Free Decision, respecting which also a great many men are blind, therefore, God granting, we shall take up this subject elsewhere.

Let us now return to that heavenly and at the same time earthly society to which belongs the utmost freedom of decision. This society will be ruled solely by the Messiah, the only-begotten Son of God, as a body is ruled by its soul; which latter is the only source from which all life flows into the entire body; for nothing lives in the body save the soul; and, in man, the soul draws its life not from itself but from Jehovah God, who alone is living. So the one only life of this society will be the Messiah, who is the only-begotten Son of God and the one only Love of Jehovah the Parent; from whom springs all the concord and harmony, and thus the unanimity of all the many citizens in his city, or of all the many subjects in his kingdom, that is to say, of all the many parts in this great body. Hence it can now be evident that, since in each of these citizens is not the love of self still less the love of the world but only the love of God and of all the surrounding fellow citizens, it must needs be that such a society is in every respect like the society of the parts in a single man, in whom nothing is dissentient but all things conspire to unity.

488. Thus the government of this kingdom is now known. But it must be further known that in the kingdom there are as many varieties as there are subjects; for no one thing will ever be absolutely like another, but all will in some way be differentiated. This

likewise is very clear in our own body; for in the body not one single thing is so exactly the same as another, as not in some way to be distinct from it. It is also clear in all harmonies; for in harmonies there are many and sometimes innumerable varieties of parts, which, when set together in composition and conjunction according to the laws of order so as to breathe together, constitute a single harmony like a single subject. That this is the case may be evident to everyone merely from things that are well known among the learned, as they are called, all over the world; to wit, that there is no place in which there is not such variety that one thing is never absolutely like another, that is, never so like as to be called the same. From this it might also have been plain to the learned, that perfection itself consists in a variety thus united. These varieties then are what are signified by those places of which we have spoken above, such as Gerar, Beer-sheba, and many other places in the land of Canaan and outside that land, which have been treated of above and will again be treated of.

489. Since there are such varieties, varieties joined together by the Messiah, the Love and Life of heaven, in such absolute concordance that they constitute a unit, it now follows that in his kingdom there is a middle station like a center; and also termini like peripheries. And because center and termini exist, it further follows that those who are in the middle, and thus, if I might so express it, in the center, are those who are nearest to the Messiah, in whom he lives, as though in himself, and who therefore are his effigies and images. This also can be plain to everyone from the Word of the Messiah himself, and also from the very essence of love, this being such that it does not will to be its own but another's—as is apparent in the sweetest of all loves, the love of marriage. It is evident also from the love existing between parents and children, and also from that existing between men themselves, especially spiritual and new men who love to give their all to another, that is, to their companions. But the infinite love of God and the Messiah toward his bride and consort the church, and toward his sons and the heirs of the kingdom, is such that it can never be expressed in words; it is but a little idea of it that is presented in marriages, and in parents in their love to their children, of which we spoke above.

490. The middle or center, where those are who are thus nearest to their Messiah, being, as it were, in his perpetual embrace, is signified by that place in the land of Canaan which is called Bethlehem, of which we shall speak presently. Those who are round about, to wit, in the peripheries and borders, are such as are more or less interior and exterior, or more or less near to or remote from the center. These are they who are said to inhabit the remaining places in the land of Canaan, according to the distances of such places from Bethlehem; and also to inhabit places outside the land of Canaan, from the great river, the river Euphrates, to the great river of Egypt [Gen. 15^{18}; cf, n. 186 and note].

491. By these distances are also signified degrees of happiness in the kingdom of God. For they who are nearest to the Messiah are also in a superior heaven, and consequently enjoy heavenly delights in a superior degree; while the rest are in every difference and variety of delight corresponding to their distances. But, God granting, we shall speak of these degrees and also of those who are in the last boundary, in another place.

492. Let us now return to the things that appeared to Jacob in this veriest center, that is, in the place which afterwards he called Bethel, El-bethel, and Bethlehem[5] [Gen. $35^{7,19}$]. He now sees heaven opened to him, and a ladder set up on the earth. By this ladder is signified especially the height of the kingdom from the land, that is, from those who will then live in that land and who, in consociation with the heavenly ones, will constitute the one body of the Messiah. The ladder itself, as reaching from earth high into heaven, signifies the height of the kingdom, but so presented to view as to fall within the human understanding, which has no other conception than that the kingdom of God is elevated to a great height above the earth; for by Heaven man understands the heaven that appears before his eyes and stretches to the stars. But that which is high or most high is the same as that which is called supreme; and the supreme is the same as the inmost. The kingdom of God, whether on earth or in the heavens, is in things inmost. God is in

[5] Confer n. 535.

the inmost of all things, and in him, we ought never to conceive of their being any space of place or space of time; for such spaces belong to nature alone and never to him who is infinite and without any limit, and to whom therefore the universe is as a little speck and as nothing. For there can be no comparison of the infinite with the finite, nor consequently of Jehovah God and his presence and existence which is simultaneously everywhere from eternity to eternity, with spaces and times which, with their differences and degrees, appear only to man when living in the world and its nature. Therefore, in respect to its reaching into heaven, this ladder signifies the dimension of the kingdom of God according to the appearance in man alone; and yet heaven itself and the kingdom of God is in man's inmosts, as is clearly taught us by the Messiah himself in his Word [Luke 17^{21}]. Distance from interiors to exteriors, and from superiors to inferiors, is indeed an appearance to man, and not only to him but also to angels, spirits, and the saints who have died; but only according to the degree in which they are nearer to the Messiah or more remote from him. Thus to them also belongs an analogue of space and time, less or more according to these approximations. But the spaces are not measured by distances of place, nor the times by the rising and setting of the sun, but by other things that occur.

As regards the angels who ascended and descended, by them are meant not only angels but also and at the same time all spiritual essences in that heaven, and moreover the saints who have died; for all who are in his kingdom are likened to angels.[6] By the ascent and descent is meant all communication of the Messiah with this entire heaven and entire earth. For angels are heavenly messengers who carry the Lord's will to the inmost heaven and back again, and thus to Him who is in the inmost. That all these things proceed from God alone is now indicated with the utmost clearness by the words: *And behold Jehovah stood above it* [vs. 13], thus stood in that which is the highest and the inmost.

493. When Jehovah had shown Jacob the kingdom of God in a little effigy, an effigy indeed such as would fall within the human understanding, the Messiah made himself manifest by a voice.

[6] [Crossed off:] as also men themselves are like them.

This voice was indeed pronounced in a dream, but as is customary, it was heard as if in wakefulness. What words and like things in dreams are, especially with those who are in the kingdom of God or who carry the kingdom of God in themselves, will be told elsewhere.

494. That the Messiah is Jehovah who now appeared to Jacob, may be evident from so many passages in the Word of God that I again forbear to demonstrate it only because of their great number. It is evident merely from the following considerations: That the one who stood above the ladder was He from whom the angels descended and to whom they ascended; who could be no other than the King himself, to whom will belong the kingdom; who is the priest to the Most High to whom Jacob said, "Tithing I will give the tithe of all that thou hast given me" (vs. 22); from whom Jacob called that place the House of God and the Gate of heaven (vs. 17); who is the God of Abraham and of Isaac, according to his own words: *And he said, I am Jehovah, the God of Abraham thy father and the God of Isaac* (vs. 13). That this King or this Priest, that is, the Only-begotten of God, the Messiah himself, is Jehovah and the God of Abraham, is most clearly evident from his appearing to Abraham, as related in chapter 18, where we read: "JEHOVAH appeared unto him in the plains of Mamre" (vs. 1). "And JEHOVAH said unto Abraham" (vs. 13). Again, "Shall a word be wonderful for JEHOVAH?" (vs. 14). "And JEHOVAH said" (vs. 17). And further on in the same chapter, "Abraham was still standing before JEHOVAH" (vs. 22). That this Jehovah, before whom Abraham stood and with whom he spoke, is the God of Abraham, that is, the Messiah himself, is openly declared by Abraham; for he spoke with three men who then appeared to him in the form of human persons, among whom was He whom he called Adonai, that is, his God, and who was called Jehovah; for Abraham said to him, "Adonai, (that is, God and Lord), if now I have found grace in thine eyes, pass not by, I pray thee, from thy servant" (chap. 18^3). The reader can see the passages in the chapter. He appeared in like manner to Isaac: "Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (chap. 26^{24}). This will be still more fully apparent from innumerable

other passages, some of which, adduced from Isaiah, the reader may see below [n. 503].[7]

495. This Jehovah, the God of Abraham and Isaac, now speaks to Jacob as follows: *The land whereon thou liest, to thee will I give it, and to thy seed* (vs. 13). As regards the land upon which Jacob lay, it was nothing but a single place in the land of Canaan. This place or land Jehovah now gave to Jacob; but previously he had given Abraham and Isaac the whole land of Canaan and also all its borders which were the lands of their sojournings, respecting which see verse 4 [n. 466]. From this it may be deduced that this land or place was the middle or center, where was the kingdom of God itself, that is, where that kingdom was concentrated. This place, therefore, signifies the very core of the kingdom where the Messiah will be with those who are nearest to him, respecting whom see above [n. 477, 489]. That this was the land where the Messiah was afterwards born when he came into the world, and became Man, will appear presently. Moreover, since by this land is meant the very kingdom of God in its middle or center, therefore it involves the whole kingdom as to all its peripheries which open up to view from the center. Nothing is more common than to express by the principal thing all other things that adhere to that principal as its adjuncts. Thus, by the soul is meant all the life of the whole body in its inmosts, mediates, and outmosts; by a king, all the peoples subject to him; by the Messiah, all his kingdom and things innumerable which have respect to his dignity and royalty; and so in all other cases. Thus in the present case, by this one piece of earth or this ground, which was merely the small couch on which Jacob lay, is meant the whole land of Canaan with all those other lands which are called the lands of the sojournings. This may be still more clearly evident from what immediately follows, to the effect that his seed shall spread abroad to the west, east, north, and south (vs. 14); and furthermore, from the words that follow later, to the effect that this place is called the Gate of heaven, to wit, the place through which, as through a gate, there is passage into heaven; and so from this land there is passage into all those adjacent lands within whose limits the kingdom of God is comprised.

[7] [By the author:] Respecting the verses that follow [in this chapter, namely verses 14, 15], see n. 1408, 1409, 1410.

496. This land on which Jacob lay, said Jehovah, I will give to thee and to thy seed. What is meant by Jacob in this passage, may be seen above [n. 480], to wit, all that people, both among the Jews and among the gentiles, which will be the heirs of the kingdom of God. In the inmost sense are nothing but things most universal and which regard the very end of creation; for in the inmost is Jehovah himself, with whom there can never be anything else than universal ends. Thus in this sense by Jacob are here signified all those who will enter into heaven through this gate (vs. 17). It is to these then that Jehovah will give this land, that is, his kingdom, like a parent giving to his sons and heirs; and giving the kingdom, he will give himself; for the Messiah alone is his kingdom; and in them he is as in his own, and thus as in himself.

497. But it is also said: *I will give it to thy seed.* What is meant by the seed of Abraham and Isaac has been told above very frequently, namely, in the more interior sense, all that posterity which will inherit the kingdom of God. But here, by the seed of Jacob are not meant those who are meant by Jacob himself. This is clearly manifest from the words of the text; for it is said, *I will give to thee and to thy seed;* thus they are two distinct things. From the series it manifestly appears that here his seed refers to all those who will dwell round about this place, that is, round about the very center of the land of Canaan or kingdom of God; for the text immediately goes on to say of this seed that it will spread out in every direction (vs. 14).

498. In the Divine Word the kingdom of God is compared to a paradise in whose midst or center was the tree of life. What the seed of Abraham and Isaac is, and now the seed of Jacob; and also how in their seed all nations shall be blessed; shines out more clearly from this comparison than from others. The tree of life in the midst of paradise is the one only tree from which all the trees in the whole paradise derive their origin, being all sprung from its seed. Therefore each one of them can represent the central tree in a kind of image as their parent. But this is according to the distance to which the seeds have fallen; thus the nearest trees derive their origin immediately from the central tree, while the others derive theirs from the seeds of trees which in their turn have grown up from the sowing of the first seeds; and so, from these again, that is to say,

from this paradise, come all the other groves and woods which spread out to the west, east, north, and south according to the words of the text: *And thy seed shall be as the dust of the earth, and it shall spread abroad to the west and to the east and to the north and to the south* (vs. 14).

499. Let us follow still further this comparison of the kingdom of God with paradise. In the beginning this whole garden was sown principally from the tree in its midst, that is to say, from the tree of life; for we read in chapter 2: "Jehovah God planted a garden, eastward in Eden. And Jehovah God made to spring forth [from the earth] every tree desirable to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil" (vs. 8, 9). Thus the old paradise was planted and created by Jehovah God, that is to say, by all three persons of the Divinity, God the Parent, Son, and Holy Spirit. When therefore this garden was entirely cut down, the Messiah, the only-begotten Son of God, became the new Creator who would plant a new paradise, but only from new men, that is, from those who shall be regenerated by the Holy Spirit. Hence, the formation or planting of this paradise comes from the tree of life alone, that is to say, it is done by the Messiah himself, he alone being the tree of life; but done in such wise that he alone is in those who constitute that tree, as stated above [n. 472]. Thus it is as though he is that tree, when yet he is only the sap and life of the tree, from which it is called the tree of life, that is, the tree of the Messiah who is the life itself from which that tree comes.

500. It is plain to everyone that trees spring from seeds. First they take root, by this root they produce a stem, from this, branches, and from these twigs and foliage; then they put forth fruits, these being the final products of the seed, within which that seed renews itself and returns to its pristine state; and from these seeds, as was said, are then germinated new trees. Since, therefore, the whole garden thus draws its origin from the one only tree, that is, from the tree of life—for no tree can arise except from seed or from the sap which is its life, and this sap or life is not possible except from Him who is life, and consequently from Jehovah who is the new Creator, that is, from the Messiah from whom is all the life of those who shall be in this paradise, that is, in the kingdom of God—the

question is now asked, Who is the seed of that tree in the midst of the garden from which come all the others? It can be plain to everyone that this seed can come from no other source than the Creator himself who will plant this new garden in place of the former which has been cut down. The Creator of the old paradise was Jehovah God; the seed is the Messiah himself, from whom is the tree of life, no tree being possible without seed. Thus from this one seed comes the universal creation of the new paradise or new man; and this by the life which goes forth [8] from Jehovah the Parent by Him, and so from Him by the Holy Spirit. Hence it is now plain that, in the inmost sense, by Seed, here and elsewhere, no other is meant than the Messiah himself. Moreover, in chapter 3, he is called the Seed of the woman (vs. 15); and in subsequent chapters he is frequently called the Seed of Abraham, and Isaac, and now of Jacob, these patriarchs being like the stem from which this tree will be formed. In this sense it is the Messiah alone who is signified by seed and also by root and tree and by the paradise itself; though he is only the life of the tree, which is its all in all. Hence it is also clear that no other is the creator of the new paradise than he who is life—that life which, by the Holy Spirit going forth from the Messiah alone, the only-begotten Son of God, and thus by all those spiritual essences which likewise constitute heaven, flows like sap into the whole tree and into all its branches and into its fruits and its new seeds. This then is that one only seed in which the nations of the whole earth shall be blessed; or, as the words read: *In thee and in thy seed shall all the families of the earth be blessed* (vs. 14). Here again a distinction is made between Jacob and his seed, as between the seed of the tree in the midst of the garden and the seed that is produced anew from that tree, and whence come the garden and the paradise; for it is the same seed, being merely renewed in a tree and thus multiplied.

501. But in addition to trees arising from seed, there are also engrafted branches, namely, branches that are engrafted on the tree, and then leaf out and bear fruit just as with the tree's own branches. They also form seeds and these draw their sap or life only through the stem and from the root which arose from the one

[8] The author first wrote *procedit* (proceeds), then *emanat* (emanates), and finally *exit* (goes forth).

only seed. Moreover, the seeds of these branches likewise procreate trees. Now because the tree of life could not be formed from the Jewish and Israelitish people—unless indeed it were to be a tree without its branches, foliage, and crowns, and, as it were, no tree —hence the gentiles were taken; and they, being engrafted on the tree of life, produced that fruit from whose seeds came the greater part of the new paradise. It was said above [n. 468] that the nations were accepted by the Messiah long before the time of Abraham, and also contemporaneously with Abraham, and after his time. From these nations, together with Abraham, Isaac, and Jacob, was formed a stem and tree from which came many trees; and it was from the branches of these latter that engraftings were now made. But as to how much was taken from the Jewish people and how much from the nations, this is a matter that lies among the hidden things of Jehovah God. This only we may say, that the fruits of the Jewish people were for the most part without seeds, that is to say, their works or the works of the law, which are the fruits, were devoid of faith and obedience, which are the seeds. Hence everyone can now judge as to how every blessing flowed forth from the Messiah alone to the universal world.

502. From this comparison it is now seen more clearly than before what is to be understood in the more interior and inmost sense by the land of Canaan and the places in that land. For the land of Canaan is Eden, where was the fruit garden. The place where Jacob now is, namely Bethel, is its midmost part where is the tree of life; around it is the paradise which is signified by the places spoken of above [n. 477]; and surrounding this again are all the regions or lands that spread to the west, east, north and south. This also was told to Abraham in these words: "Jehovah said unto Abraham, Lift up now thine eyes and look from the place where thou art, toward the north, and toward the south, and toward the east, and toward the sea; for all the land which thou seest, to thee will I give it, and to thy seed forever" (chap. 13^{14-15}); in which words is contained exactly the same meaning. Nay, and Abraham was then in the same place where Jacob is now, namely, in Bethel. This is clear from the chapter just cited, where we read: "Abraham departed according to his journeys, from the south, even to Bethel, even unto the place where his tent had been at the beginning, be-

tween Bethel and Ai" (vs. 3). Therefore the command was given to Abraham: "Lift up now thine eyes and look from the place where thou art" [vs. 14].

503. The truth of what has been said above may be confirmed from Moses, the Prophets, and David, throughout; but I shall add merely a few sayings from the prophet Isaiah. In chapter 43 of that Prophet we read:

JEHOVAH *thy creator*, O Jacob, and *thy former*, O Israel, hath said, Fear not for I have *redeemed thee;* I have called thee by name, thou art mine (vs. 1). For I am JEHOVAH *thy God, the Holy One of Israel, thy Savior* (vs. 3). Fear not, for I am with thee; from the *east* I will bring *thy seed*, and from the *west* I will gather thee; I will say to the *north*, Give; and to the *south*, Keep not back; bring *my sons* from afar, and my daughters from the end of the earth. Everyone that is called by my name, and whom I have *created* for my glory, him have I *formed*, yea, and I have *made* him (vs. 5–7). Let *all nations* be gathered together and let *peoples* come together (vs. 9). I, even I, am JEHOVAH, and beside me there is no *Savior* (vs. 11). Thus said JEHOVAH, your *Redeemer, the Holy One of Israel* (vs. 14). I am JEHOVAH your *Holy One, the Creator*[9] *of Israel, your King* (vs. 15). Behold, I *make a new thing;* now it shall *spring forth;* shall ye not acknowledge it? (vs. 19). A people whom I have *formed for myself* shall spread forth my praise. But thou hast not called me, O Jacob, and thou art weary of me, O Israel. Thou hast not brought me the cattle of thy whole burnt offerings; and with thy sacrifices thou hast not honored me, etc. (vs. 21–23). But thou hast *made me to serve by thy sins; thou hast wearied me to labor by thine iniquities.* I, even I, do *blot out thine iniquities for mine own sake;* and thy sins will I not remember (vs. 24, 25). Therefore I will make the princes of holiness profane; and *will give Jacob to the curse, and Israel to reproaches* (vs. 28).

And in chapter 44 we read: "Thus saith JEHOVAH *thy maker*, and *thy former*, from the womb" (vs. 2). "I will pour *my spirit* upon *thy seed*, and my *blessing* upon thine offspring; and they shall *spring up in the midst of the grass*, and as willows by the rivers of

[9] The autograph has *Sanctus* (the Holy One), but we have followed Schmidius whose version Swedenborg here quotes.

water. This one shall say, I am JEHOVAH's and *he*[1] *shall be called by the name of Jacob;* and another shall write with his hand JEHOVAH, and shall *name himself by the name of Israel.* Thus saith JEHOVAH KING OF ISRAEL, and HIS REDEEMER JEHOVAH OF HOSTS " (vs. 3–6).

From these and innumerable other passages, it is clear that no other is here meant than Jesus the Nazarene, the Savior of the world, and the Redeemer of his people; who here also is called Jehovah, and Creator, and Former, and also (in verse 5) Jacob and Israel.

504. Here however, the subject is the state of the kingdom of God, that is to say, in what thing the kingdom of God principally consists. It consists then in this, that Jesus the Nazarene, born in Bethlehem, the Christ, the Savior, the Redeemer, Creator and Former, King, and Priest to the Most High, Jehovah, the God of Abraham, Isaac, and Jacob, that is, of all who are in his kingdom—it will be He, and no other, who will be with them and will keep them; according to the words: *And behold I will be with thee, and will keep thee in all whither thou goest, and will bring thee again to this land; for I will not leave thee until I have done that of which I have spoken to thee* (vs. 15).

CONCERNING THE SENSES IN THE DIVINE WORD

505. That everywhere in the Divine Word there are many senses, has been stated and shown above. The FIRST, being the sense according to the letter, is to be called the *external, historical* or *literal* sense; for it regards only the persons treated of at the time. The SECOND or general sense concerns their posterity and such things as will take place among that posterity. For in this sense, by the person treated of at the time is meant that whole people or nation who are called his sons or descendants and who are thus signified in the person of their parent or parents and in their seed. Thus here, in the person of Jacob is signified the whole Jewish and Israelitish

[1] Schmidius' version is, *Hic dicet, Jehovae Ego, et iste vocabitur nomine Jacobi* (This one shall say, I am Jehovah's, and that one shall be called by the name of Jacob). In copying, Swedenborg instead of *iste* wrote *Ipse* with the first letter capitalized; but when, by inadvertence, Swedenborg recopied this line—which, of course, he at once crossed off—he wrote *iste*. The Hebrew, literally translated, is " This one shall say, I am for Jehovah; and this one shall call on the name of Jacob " or, " shall call [himself] by the name of Jacob."

people. This sense is the *interior* or *internal* sense, and may also be called the *superior* and *universal.* The THIRD sense is still more general, and signifies not only the posterity proper, but also all that posterity which is joined to it in some association; thus, not only the peoples called Jacob and Israel but also all the nations which are called to the church of Christ, and so, at times, the entire world; also, all who come to the one truly Christian church. It contains, besides, many other things which are more universal than those contained in the sense mentioned above, and which at the same time are spiritual. This sense, therefore, must be called the *more interior* and *more universal* sense, and also the *heavenly* and *spiritual.* The FOURTH sense contains in its embrace things which are most universal; and it involves only those that regard the Messiah, his kingdom, and the church; that is to say, that regard the Messiah alone, for the Messiah is the All in all of his kingdom and his church. It regards also that other and opposite kingdom which is called the kingdom of the devil and which is to be destroyed by the Messiah. For [in this sense] both the one and the other must needs be comprehended, although they must be distinguished from each other as opposites. Thus the persons and things brought forward in the sense according to the letter involve the Messiah himself, and at the same time an infinitude of things which will exist in time through the Messiah even to the end of the world; consequently, they involve also this, namely, that he will destroy the kingdom of the devil. All other things which will not exist in time are things eternal. They also are involved in these words, but they do not appear to us. Because of these contents, this sense is called the *inmost* sense; and because in this sense are regarded things which are in time, even to the end of the world, it is the *most universal* sense; and because it simultaneously regards things not in time and space, it is the *divine* sense, the *sense of the truth itself,* or simply *truth.* This sense is regarded by all the other senses as their inmost, their first and last, their end and their all. And because in this sense is the truth itself and the Messiah himself, therefore, this sense is the life, the soul, the spiritual light, of all the other senses, and thus the heaven of heavens.

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It is exactly the same with the Divine Word as it is with the creation of the universe, since whatever goes forth from the mouth of Jehovah God goes forth from the mouth of the Creator by his Speech or Word, and is everywhere like unto itself and is a one, in that it contains a likeness of creation. Thus it is to be compared to a created thing, as, for instance, to the human body in whose inmost is veriest life, the soul, and spiritual light, whence all other things in that body derive their life, soul, and spiritual light. After this, in the human body, come those things which may be compared to the things contained in the other senses of the Divine Word. For in this body there are also four faculties, extending from its supreme faculty which properly is called the soul, to its lowest which properly is called the body. These faculties, moreover, are called senses, and are distinguished into superior and inferior senses, or, what comes to the same thing, into interior and exterior; in the same ratio also, they are more or less universal. Still, they are all finite. And yet from them may be comprehended the idea of creation which is contained in the words of the Divine Word.

506. In this chapter, where the subject is the kingdom of God which appeared to Jacob, only such things have thus far been brought forward as concern the Messiah himself and his kingdom; nothing more was adduced, that is to say, nothing of what is contained in the other senses. Now, however, the things contained in these senses also must be set forth in a few words. As regards the literal or external sense of these words, it must be evident to all, that, because Jacob was on his way to the house of Laban that he might there take a wife, the Messiah now addressed him, that is, Jacob, as follows: *Behold I will be with thee* [vs. 15], that is to say, would be with him on the journey and in his avowed purpose of taking a wife from the house of his nearest kindred. *And will keep thee in all*, that is to say, would guard him both in every place and in every purpose; the meaning "in every place," however, has respect to what next follows, namely, *whither thou goest*. *And will bring thee again to this land*, that is to say, to the land of Canaan, and, in fact, to this very place, as is evident from chapter 35[1]. The words that are then added to this address do indeed regard Jacob but they regard still more the things contained in the interior sense.

507. And now as regards the second or interior sense of these

same words—that sense in which the Jewish and Israelitish people is meant, a people, moreover, which, in a great number of passages, is called simply Jacob or Israel; in this sense, Jacob's posterity alone is regarded, and to it, therefore, is directed the speech of the Messiah, as follows: *Behold, I will be with thee, and will keep thee in all whither thou goest.* According to the Scripture, this was actually done, both when that people, Jacob and Israel, that is, the whole house of Jacob, went from the land of Canaan to Egypt, and also when, in its journey from Egypt, it wandered through the wilderness. For it was the Messiah alone who then led them, being a pillar of cloud in the daytime and a pillar of light by night; and it was he alone who so often appeared to them, and who spoke with Moses and Aaron. Thus he now speaks of himself: *I will be with thee,* that is, will be with thy descendants and will guard them in every place and purpose. He then says: *I will bring them again into the land,* that is, to Canaan; and, according to the Scripture, this was actually done by means of Joshua, and the judges and kings.

But in this sense are involved not only the things which happened to Jacob's posterity during the times that followed immediately after Jacob, but also those which happened up to the time when the Messiah himself came into the world. That meanwhile they possessed the lands promised to Abraham, Isaac, and Jacob, is well known to them; and also that almost from that very time, they were cast out of the land of Canaan and scattered throughout the whole world where they still live. Therefore the Messiah now adds: *I will not leave thee until I have done that of which I have spoken to thee.* Here it is indicated that in some way he would leave them, as he had done at first when they came to Egypt after the days of Jacob, their parent; for in that people there was then no church such as was afterwards instituted by the Messiah by means of Moses. Thus he then left them, as it were, but not in a way that meant that he had not performed the promises made to Abraham and Isaac, and which, in verse 14 just above, understood in the same sense, he now makes to Jacob. He also left them at times afterwards, as when they were led away into captivity; and finally, when, as previously stated, they were driven away from their possession of that land, he left them entirely. Therefore, in his promise as given

above in verse 14 he adds as a final clause: "In thee and in thy seed shall all the families of the earth be blessed." This clause of the promise involves the call and election of the gentiles at the time of the Messiah's advent; but it involves it in such a way that in these words the things which are contained in the more interior and inmost sense are also regarded at the same time.

508. In respect to the more interior things, or those contained in the more interior sense, by Jacob are meant not only the Jewish and Israelitish people but also all the peoples of the world who are called to the true church of Christ and to his kingdom; consequently all, both within and without the land of Canaan, who are said to be about to dwell [in the land], and from whom will be formed one body. It is to these peoples also that the Messiah now says: *Behold, I will be with thee, and will keep thee in all whither thou goest.* Thus it is to all the peoples in his kingdom in one single complex, whether they be near him or far removed, that these words are addressed, namely, that he will be with them and will keep them from every assault of the devil; for this sense involves things spiritual. And because, in this sense, the gentiles are also included, therefore he adds: *I will bring thee again to this land,* that is, that he will gather his scattered sheep, both from Israel and from the whole earth, into one fold, and from them will thus form one church and one kingdom; and that he will not leave them until he has done that which he spake; that is to say, that he will never leave them but will accomplish what he has promised. Therefore, these words are so spoken that in the more interior sense they involve that he will not leave them but will perform what he had promised. That both senses, namely, the former sense called the interior, and at the same time the present or more interior sense, are contained in these words, can be clearly evident to anyone if only he attends to the speech itself and to the connection of the words. For, in order that many senses may be involved simultaneously in words, the words are so put together that all the senses may still show forth from them.

509. But in the inmost sense, as stated above [n. 506], nothing is meant save the Messiah, and consequently his kingdom. Being the verimost divine sense and the life of all the other senses, it behooved us, in what has gone before, to dwell on this sense at greater length than on the others. This sense also it is which involves and regards

solely that people, both before Abraham and after his time even to the coming of the Messiah, and also from then on, to the time when he will come to judge the whole world and to inaugurate his kingdom—that people, namely, in whom is the true church of Christ, that is to say, in whom the Messiah is as though in himself. Therefore he now speaks to this people as to himself: "Behold, I will be with thee in all," that is, he will be in them, with them, and among them.

That God is the All in All

510. But first it must be explained what will be the nature of the presence of the Messiah, the only-begotten Son of God, in those who are his, when he is in them as in himself. That he is in them, and how he is in them, can never be conceived of except only by those in whom he is. Others can by no means believe that it is the Messiah alone who lives in them, and that nothing is their own as their own except what is attributed to them by him in such way that, of themselves, it appears as if it were their own. And yet there is not the least thing in the thought, nor the least thing in the will, and consequently not the least thing in all that flows from the will, such as the actions and the several motions of man's body, which is not actuated by the Messiah himself just as if it were himself. Thus man is led in all respects like a passive potency or a dead force (as, in himself, he indeed is, although he himself is of a different opinion) by its active and living force; that is, as an instrumental cause is led solely by its prime efficient cause.

That the life of those who are in the Messiah is of this nature, can never be believed by anyone who has not been informed by Him, and who could have no experience testified to in himself. And yet, that it is the fact is so clear that if one wishes to question it he will also question the very words of the Messiah himself, that in God we live, in God we move, and in God we have our being [Acts 17^{28}]; and also the saying that God is the All in all; and, moreover, the truth, which must needs be acknowledged by the human understanding, that nothing lives, or that there is no life, except the one only life which is the life of Jehovah God. But as for those who are not in the kingdom of God, the further removed they are from that kingdom the less do they believe this, nay, the less do they feel it. For the cunning of the devil consists especially in this, namely, that

he leads human minds into such shades that everyone is induced to believe that he is not at all a passive potency, but that every man possesses life as entirely his own, or as being proper to him. For the devil and his malignant genii thus draw man away whithersoever it pleases them, and, in fact, to all the loves of the world, of self, and of the body; the devil being intent on forming his kingdom in this way from subjects so innumerable. If these subjects then live, they by no means live their own life but the life of him who leads them; and this life is devoid of the mediation of the Messiah, the only-begotten Son of God, the Love of heaven. Therefore, such men are nothing but instruments subject to the loves of that leader, which are the love of the world and the love of self, absolutely contrary to the Love of heaven. Unless these things are understood, one can never have any conception of what lies concealed in the inmost sense of the Divine Word. For all that is contained therein looks solely to the Messiah; and, looking to him, it also involves the kingdom of the Messiah, since he alone is his kingdom; and, involving this, it involves also his church, from which comes his kingdom; for he alone is his church and consequently is the all or everything in his church and in his kingdom. When he alone is spoken of, the Holy Spirit also is understood which proceeds from Jehovah the Parent by the Son, that is to say, which proceeds from the Son himself, the Only-begotten of God.[2]

511. What these words signify in the inmost sense is now understood more clearly, as follows: *Behold, I will be with thee, and will keep thee in all*, that is, I will be thine All in all; *whither thou goest*, in every path on which thou goest; *and will bring thee again to this land*, that is, to this place, called the house of God, the gate of heaven, Bethel, El-bethel, Bethlehem, where I came into the world. By *this land* is signified the kingdom of God, and, in the meantime, until this kingdom comes, the true church of the Messiah. To this land and to this place will I bring thee, or, I will bring thee here again from thy wandering. This then is what is signified by the

[2] The last two lines were substituted by the author for the following, which was crossed off: " (the Holy Spirit also is meant, which) proceeds from both the Parent and the Son; and, moreover, from mediating spiritual essences in whom is the Messiah equally as in himself."

words: *I will bring thee again to this land.* In the words that follow, *For I will not leave thee until I have done that of which I have spoken to thee,* it is clearly promised that he will be with them perpetually, or to eternity; for in the inmost sense this is what is involved and not anything negative in respect to him.

512. In the midnight spoken of above at verse 11 [n. 481] Jacob, after beholding this heaven, or this kingdom of God Messiah, is now said to have awaked; as the words read: *And when Jacob awaked out of his sleep* (vs. 16). That the kingdom of God Messiah is to come in the end of days, is a prediction made in a great number of passages in the Divine Word; and indeed, that it is to come at a time when darkness shall so overshadow the whole world that night and the image of night will occupy human minds; that is to say, ignorance of spiritual and heavenly truths and entire absence of any faith whatsoever; a time when men will be blind in the light of midday, and though seeing Him their Messiah shall yet not see him, and so shall confess him with their lips but deny him with their whole mind. This then is the night or darkness at the end of days which is signified by the words, " He came to the place where he passed the night because the sun was set" (vs. 11). But Jacob was then in the place by which was signified and understood the kingdom of God, that is, the place where the kingdom of God Messiah was. Therefore, he then entered into that rest which is likened to a sleep; and he saw heaven opened to him and the very effigy of this kingdom, as though in clear day, as is usual in dreams. To him, therefore, there was no night but a morning when the sun arises. By this sleep is meant rest, and when Jacob awoke from it he returned to his former state; for no more than two days of the new creation had passed and four more were still left before the kingdom of God would come.

513. When he awoke, and fell, as it were, from heaven, Jacob speaks of the place and of the stone on which he lay. Of the place he says: *Surely Jehovah is in this place; and I knew it not* (vs. 16). Hence it now appears for the first time that this place was so holy that it was holier than all other places in the land of Canaan. The same is further evident from the fact that he called it Bethel, which signifies the House of God. Immediately afterwards, moreover, he says of it: " How greatly to be honored is this

place! this is none other but the house of God, and the same is the gate of heaven" [vs. 17]. It was not the place itself that he called the house of God but the stone which was in that place. This he makes quite clear in the last verse of the chapter, where we read: "And this stone which I have set for a pillar shall be the house of God" [vs. 22]; but of this stone we shall speak presently. Because of the stone the place itself was so holy that it was holier than all the places in the land of Canaan.

514. This place was thus holy because, as so frequently said above, it signified the kingdom of God, that is, the place wherein was the Messiah himself, with his kingdom. This also is the reason why Abraham had this same place before his gaze; and then also it was called Bethel; for we read: "He removed from thence unto a mountain on the east of Bethel, and stretched his tent, so that Bethel was on the sea and Ai on the east; and there he builded an altar unto Jehovah, and called upon the name of Jehovah" (chap. 12^{8}). And further: "He departed according to his journeys from the south even to Bethel, even unto the place of the altar which he had made there at the first; and there Abram called on the name Jehovah" (chap. $13^{3,4}$). There also Abram received a blessing like that which Jacob now receives, as is evident from verses 14, 15 of the chapter just cited. Of this same place, much later on in Jacob's life, we read: "God said unto Jacob, Arise, go up to Bethel and dwell there; and make there an altar unto God that appeared unto thee when thou fleddest before Esau thy brother. So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. There he built an altar and called the place El-bethel, because there Elohim were revealed unto him when he fled before his brother (chap. $35^{1,6,7}$); see also what has been said at those places [n. 167, 170, 174, 1650 *seq.*, 1675 *seq.*].

515. The place was thus holy to Jacob principally from the fact that Jehovah was in that place, that is to say, Jehovah who before had spoken with him, and who stood above the ladder in the inmost or supreme heaven. And that Jehovah was the Messiah has been shown above [n. 494, 503] and will be more fully confirmed from the sayings of God himself, who calls him the God of Bethel, and commands that an altar be built to him, and thus divine worship be

performed. That he is called God, as though, being distinguished from the other persons of the Divinity, he were another God and not another; and indeed is called the God of Bethel, or the God of the house of God, that is, of the kingdom of God; is clear from chapter 31 where are these words: " I am that God of Bethel where thou anointedst the pillar, where thou vowedst unto me a vow " (vs. 13). He who gives this command is called the " angel of God " (*ibid.* vs. 11), that is, the one sent [3] by Jehovah the Parent; his Speech and Herald; he to whom, as being God, Jacob was commanded to perform divine worship; for in chapter 35 the command is given that an altar be built to him, the words being: " God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto thee when thou fleddest before Esau thy brother " (vs. 1). That, moreover, his name was called upon or adored by Abraham is stated in chapters 12^{8} and 13^{4}. But lest a doubt still remain with anyone, this God of Bethel is called in plain words Jesus, the Son who was to be born, that is, was to come into the world; we read: " Behold there came a man of God out of Judah with the word of Jehovah to Bethel; and Jeroboam was standing by the altar to burn incense. And he cried against the altar by the word of Jehovah and said, O altar, altar, [thus saith Jehovah], Behold a son shall be born unto the house of David, Joshijahu (or Jesus [4]) is his name," etc. (1 Kings $13^{1,2}$). Thus

[3] In its root meaning " angel " signifies " one sent."

[4] The word *Joshijahu* (יאשיהו) first occurs in Scripture in the passage cited in the text (1 Kings 13^{2}) and this is its only occurrence in the first Book of Kings. In the A. V. it is written *Josiah.* The lexicographers give it the meaning *Jah will heal* (or *support*) *him,* from an assumed root 'ashah (אשה) with a more or less assumed meaning. This name, and one other word which occurs but once in Scripture, are the only words assigned to this root. On the other hand, the Hebrew for *Jesus* is *Jeshua"* (ישוע) from the root Yasha" (ישע) *he saved.* Thus, judged from their spelling, the two words are from entirely different roots. On comparing these roots, however, we note that the Hebrew letter *yodh* (י) is frequently interchangeable with *'aleph* (א) and *"ayin* (ע) with *he'* (ה). With this in mind, and in view especially of the prophecy in 1 Kings 13^{2} which is so suggestive of the famous prophecy of Isaiah (Unto us a child is born) and which, while having its literal fulfillment in the *salvation* brought to Israel by the good king Josiah (2 Kings 2^{17}) had also its spiritual and more deeply intended fulfillment in the birth of the Savior of the world—in view of this, it is not improbable that *Joshijahu* is a corruption or variation in spelling; that it should be assigned to the same root as Yeshua" (Jesus); and that it means *Jehovah will save him.*

it can now be evident why it is here said, " Surely Jehovah is in this place "; and that he is the Messiah, to whom is given the kingdom and all power in heaven and on earth.

516. Jacob then adds: *And I knew it not* [vs. 16]. He is speaking of himself, because he did not know it until he had seen the Messiah in a dream. Yet he ought not to have been thus ignorant, inasmuch as Abraham also held this place as holy. This is the proximate or external sense of these words. In the interior sense, where the subject is the Jewish peoples, the words involve that they also did not know the Messiah although they were in Bethel itself, and in the house of God; and this especially at the time when the Messiah was among them and they saw him and heard from him so many things concerning the kingdom of God; and, moreover, heard from his own lips that he was the house of God and the temple itself [John $2^{19, 21}$], being signified by the temple and also by all the rites of their church. In the inmost sense, where the subject is the people of his true church from among both Jews and gentiles, the words involve that they also did not know; that is to say, did not know that in the inmosts of the Divine Word is contained nothing but the Messiah and his kingdom, as is the case here in the whole life of Abraham, Isaac, and Jacob. So these peoples can likewise say, " Surely, Jehovah is in this place (that is, is everywhere in the passages of his Word) and we knew it not."

517. It is added: *And he was afraid* (vs. 17), that is to say, fear took hold of Jacob because he came so suddenly and unprepared into the presence, as it were, of God. In the interior sense, such also would be the case with Jacob's posterity, the Jewish and Israelitish people, if they saw the Messiah among them, whom they have not known and whom they have denied; and if in some way he were to appear clearly before them. So likewise, in the inmost sense, the peoples of his true church have fear; for within love there must needs be fear, the two being so conjoined that the one is not possible without the other. But in those who are nearest to him the fear is such that fear is almost unknown; while in those who are more remote, there is much of fear and little of love, etc.

518. The place itself is thus described by Jacob: *And he said,*

How greatly to be honored is this place! this is none other but the house of God, and the same is the gate of heaven (vs. 17). Here he does not say that the place is the house of God, even though he calls it Bethel, that is, the house of God; but that the stone is the house of God. This is clearly evident from the last verse of the chapter: *This stone which I have set for a pillar shall be the house of God.* Therefore he [first] said: *Surely Jehovah is in this place!* and now he says, *This is none other but the house of God.* The place itself, as it appears, he calls the Gate of heaven; for it is said, *And the same* (that is, the place [5]) *is the gate of heaven;* the gate, namely, which leads to the heavenly kingdom; for where the house of God is there is the entrance. This place, therefore, is called the entrance from the house of God to the kingdom of the Messiah. Hence it is now evident that the place itself signifies what was said above [n. 489, 490], namely, the middle and, as it were, the center of the kingdom of God; for from the center the view opens up to all the peripheries or circuits, that is to say, whithersoever the sight has the power of extending; as was said to Abraham when he was in this place: "Lift up now thine eyes, and look from the place where thou art, toward the north, and toward the south, and toward the east, and toward the sea" (chap. 13^{14}). The like was also said to Jacob in the fourteenth verse of the present chapter.

519. It has been said throughout in the preceding pages that, in its inmost, the Divine Word regards nothing but the Messiah; and since it regards the Messiah, it regards the kingdom of God and the truly Christian church and the things pertaining thereto, in which the Messiah is the All in all. And since all and single things thus regard the Messiah himself, there is nothing predicated of them which is not predicated of him. Consequently, the statement in the present verse is that He is the house of God, He the gate of heaven. For from the Divine Word it can be plain to everyone that it is the Messiah himself who is effigied by the temple at Jerusalem, and indeed in such wise that he is the temple. Therefore, after his ad-

[5] This is in accordance with the literal meaning of the Hebrew text, where the word *this* is repeated. In all such cases the meaning is "this . . . that," "the one . . . the other." Schmidius here renders it *hic . . . idemque* (this . . . the same); and this is copied by Swedenborg, even though it differs from the latter's interpretation of the meaning. The Authorized Version correctly translates it "this . . . and this."

vent this temple was so completely destroyed that not one stone was left remaining; for the type must surely perish with the coming of the effigy, just as the shade perishes with the rising of the sun. Hence then Jacob said: *Surely, Jehovah is in this place! this is none other but the house of God and the gate of heaven.*

520. Here and elsewhere we have said that the Messiah himself is his temple, or, as in the present text, is the house of God and the gate of heaven, is heaven itself, the kingdom of God in the heavens and on earth, and an infinitude of other predicates. That this is the case may be plain to everyone from the Divine Word itself. Since, however, there are many persons who do not admit anything into their belief that does not at the same time fall within the understanding, I wish now to give some slight description of the kingdom of God from considerations which are intellectual. But because these must be drawn from the interiors of human philosophy, they can be of use only to such as are able to grasp interiors or superiors from things which are inferior and which are first insinuated into the mind by the external senses. Although there are very few such men, yet, to satisfy human genius, we may be allowed to bring forward the considerations that follow.

521. Of the kingdom of God it was said above that it is compared to the paradise of Eden in whose midst was the tree of life [n. 498]; also, that it is compared to the land of Canaan and those places there which are mentioned in the Divine Word [n. 502]; that hence it may be compared to a plane or sphere wherein are peripheries and wherein the center—and therefore this place in the land of Canaan—is called the middle or central station, the other places round about being its peripheries or circuits whose termini open out toward the east, west, north, and south [n. 489, 519]; that in this universal kingdom it is the Messiah alone who lives and from whom everyone in the kingdom draws his life, as a dead force from a living force, or as a passive potency from its active potency, or as an instrumental cause from its sole efficient principal cause [n. 487, 510]. That all this may now fall within the understanding and may thus oppose the utterly false opinion which holds that the life which man lives is his own, that is, is proper to him, I wish to bring forward some of those considerations which are of interior philosophy.

[Form and Harmony in the Kingdom of God]

522. As concerns the comparison of the kingdom of God and its extension with peripheries or distances from a center, it must be known that in things interior or superior there are no peripheries such as we know them from spherical geometry; but only forms described from entirely different peripheries and which may be likened rather to the forms called helixes, that is to say, which flow into the form of a helix. These forms are many in number, one being within the other, and the more interior having always a more perfect fluxion; and so by degrees toward the inmost, where every idea or notion of an ordinary periphery is lost. These forms, the one within the other, may be called gyres or gyrations; for they are in perpetual activity from inmosts to outmosts and from outmosts to inmosts, according to all the laws of order within and among them—which laws are such that they contain all arcana. For all perfection is due to the order instituted by God, and it is to order and nothing else that all and single things in the universe and in its several parts both spiritual and natural refer themselves. The reader may learn concerning the nature of order in a special writing concerning this order.[6] But let us return to the forms or gyres mentioned above. In each such gyre there is perfect order but with infinite variety, the like perfection never being in one gyre as in another. The perfection of the whole consists in this variety of gyres so woven together that they all conspire to a unity. Since, therefore, such gyres exist in indefinite number; and since all taken together constitute one common gyre; therefore, this common gyre thus constituted, becomes supremely perfect when an infinite number of gyres unanimously regard the center from its ultimate peripheries and are in turn regarded by the center. For then they conspire to a unity whence comes all harmony which, while consisting of substances indefinite in number, presents and thus constitutes a kind of unity. Such a harmony was instituted by the supreme Creator in the human body itself, where we find an infinitude of parts and parts of parts, that is to say, substances which are compound, simpler and simple; and the connection between them is the same as described above. Hence comes such harmony that these parts, though in-

[6] The reference is probably to that chapter in the *Fibre* (n. 261 *seq.*) which constitutes a special treatise on the Doctrine of Forms. See also *Worship and Love of God*, n. 6 *note*.

finitely numerous, yet present and constitute a unity. The heavenly and earthly society which will form the kingdom of God will constitute a similar body, but so unanimous that there will not be the least element therein that is not consentient and that does not conspire with the others in the forming of a common gyre. Thus this society or kingdom will be altogether like one man in whom are many members, in these still more parts, and in these again innumerable other parts, all of which are called gyres and are constituted of subjects which are in heaven, to wit, of angels, spirits, and the saints, and of men themselves while living on earth. Each such gyre will form a heaven of its own, and thus its own kingdom, wherein will be the image of the whole, that is, of the kingdom of the Messiah; and consequently an image of the Messiah himself; for any gyre or any heaven or any kingdom which does not in its own way resemble in an image the great or universal kingdom of the Messiah, cannot be in the kingdom. Hence it is now clear why in the Divine Word this kingdom is so frequently likened to the universe with its constellations and planets; and why its sons are likened to the constellations which thus constitute a universe.

And now, as concerns the unanimity in this universal kingdom, this can be learned in no better way than from the human body. In the body there is one soul which flows into all the most simple organic parts of that body, and from these into parts less or more compounded, the result being that there is no part which does not conspire to the one end; for there is nothing whatever in the whole body that is not an organic or instrumental of that life which flows in through its soul, as though from the soul, into all these indefinitely numerous parts—parts which would be wholly dead unless there were life within them from the soul. So likewise in the kingdom of God, that is to say, in that grand society which will constitute the kingdom of God. The soul of this society will be the Messiah, and from him alone will life flow into all those subjects who, consociated together in the manner told above, will form these infinite gyres of heaven. It is from this that the harmony comes and all the happiness which flows from love and from the resulting unanimous consensus of each and all. But because we have so slight and obscure a knowledge of the soul which is in our own body that as yet there are few indeed who know what the soul is and still less therefore

how it flows into the organic parts of its body and pours life into them according to the degrees and forms of their composition, therefore it must needs be that a like and still greater ignorance reigns also in respect to those things which regard the kingdom of God itself. Such, however, is the likeness of the one to the other, that is to say, of the truly spiritual or heavenly man to this grand man or society wherein will be the kingdom of God, that the difference between them is merely [7] a difference as between type and effigy; consequently, [they are related to each other] as a minute pattern to its grand exemplar, and also as that which is imperfect to that, in the same class of things, which is the most perfect. Indeed, unless men were of the same quality as this society, the latter could never be constituted of them; for, as stated above, this kingdom must consist of perpetual images of itself and consequently of perpetual images of the Messiah who is the Life and Soul of the kingdom.

523. From a comparison of the man in whom is the kingdom which is called the animal kingdom, with the man by whom is signified the society in which is the divine kingdom, it may be evident with the utmost clearness in what way the Messiah should be called —as indeed he is, and this not in type but in effigy—the House of God and the Gate of heaven, and also the Temple, and the Way and Door to heaven. In the Divine Word we many times read that the spiritual-heavenly man is a temple, is a house in which God dwells, and that he then carries the kingdom of God within himself, etc. If such things are said of an individual man, why then may it not be said of the Messiah, the only begotten Son of God, who is God and at the same time Man and from whom comes every divine thing in man, that He is the Temple of God, the House of God, and the Kingdom of God? Thus then are these sayings explained: *Surely, Jehovah is in this place; how greatly to be honored is this place! this is none other but the house of God, and the same is the gate of heaven.*

524. Having treated of the Place, we now come to treat of the

[7] The following words (in italics) are here crossed out by the author: " that the difference between them is merely *like a least in its relation to its greatest, or a type in its relation to its effigy.*"

Stone. First it is stated that Jacob rose up in the early morning, or, as the words read: *And in the morning Jacob rose up before the dawn* (vs. 18). In the historical sense these words express what pertains to Jacob himself, namely, that after he had called to mind the things seen in his dream and had thought concerning the kingdom of God thus represented to him, he spoke with himself the words quoted above; for the text reads, "And when Jacob waked out of his sleep, he said" (vs. 16). It is now said that he rose up in the early morning, which words would never have been necessary here unless they involved some matter of deeper investigation; and the same is also true of many preceding passages. What the words mean in the interior sense, which treats of Jacob's posterity, I pass by for the present and speak only of their meaning in the inmost sense. In this sense, by these words is signified the morning when the kingdom of God is to come. For the whole time of the new creation is compared to a day which commences from evening and goes on to its morning, like all the days of the old creation. It is this morning which is now meant; the morning, namely, when the kingdom of God is to come; for then the sun will arise for all those who are to enter in, and will set for those who stand without and are cast into darkness.

525. Up to this point we have treated of the Place; we must now speak of the Stone which Jacob had under his head for a pillow. It is this stone which Jacob is said to have anointed, the words being: *And he took the stone that he had put for a pillow and set it up for a pillar, and poured oil upon its head* (vs. 18). In the more interior sense, this stone signifies nothing else than the house of God. This is most clearly evident from the last verse of the present chapter, where Jacob himself says, "This stone which I have set for a pillar shall be the house of God" (vs. 22). Therefore, as signifying the house of God, it signifies the very temple, and also the altar, both of which were constructed of stones; and, signifying these and the like, it necessarily follows that it involves all the divine worship which was carried on in the temple, the tabernacle, and upon the altars, both here and later on in Jerusalem; for without worship a temple is not the house of God; it being so called solely from worship.

Now this stone signifies divine worship itself, and consequently

such things as were done in the ancient church, before the advent of the Messiah, by victims, libations, etc., and also by prayers and supplications; and, moreover, in the more interior sense, such things as were done in the new church. But in these words the one sense has regard to the other which is deeply stored up or interiorly contained within it; and this in such wise that the exterior sense is merely the type of the interior and its representation. Thus it can now be clearly evident what lies stored up in the interior and more internal senses of these words, that is to say, what they signify; and that which is signified in these senses is the same as what is contained in the inmost sense. Therefore the inmost sense of these words is that the house of God is the Messiah himself; consequently, that he is the Temple of God, the Tabernacle, the Sanctuary within them, and the Altar; and hence, that it is he alone who was represented in all the divine worship; thus that he is Divine Worship itself, that is to say, that it was he who was signified in all the rites of the Jewish church and who thus was worshipped by those rites; and also that he alone was in every supplication that was made in the house of God. Thus he was the Worship itself; for whatsoever does not go forth from him can by no means be divine, holy, pure, since every endeavor or will of man is evil from his infancy; as Jehovah himself declares in these words: "Every figment of the thoughts of the human heart is only evil all the day" (Gen. 6^5). Hence it is abundantly clear what the nature of worship would be if it flowed from the will and heart of man, or from man as from himself. Therefore it is here said that the Messiah himself will be his own worship; otherwise there would be no worship, except what was profane, like that which flows from the figments of man's heart and thus from an evil root—a worship which is excited by none other than the origin of that evil, that is to say, by that serpent who implanted the evil in their hearts. Thus it would be not worship but a figment such as is now the worship of so many men, nay, and also of so many churches as they are called, where, in the worship, the loves of self and the world are regarded and not the love of God and the neighbor. But respecting worship truly divine, we shall treat elsewhere.

526. That in the inmost sense the Messiah himself is understood by this stone which signifies the house of God, is so clear from the Divine Word that it can never be called into question. Jacob him-

self declares it as follows: " The arms of his hands shall be made strong by the hands of the mighty Jacob; from thence is the shepherd, the stone of Israel" (chap. 49[24]). Who then can be the Shepherd from the mighty Jacob other than the Messiah himself? and who is the Stone other than that Shepherd from Jacob who is called " mighty "? and this from the inmost sense, in which it is the Messiah who is signified by Him who would be born from that people which is called " mighty "; that is to say, from Abraham, Isaac, Jacob, David, etc. Of this same Stone Isaiah speaks as follows: " Therefore, thus saith Adonai Jehovah, Behold I, he shall found in Zion a stone, a stone of proving, a corner of price, of a founded founding; he that believeth shall not make haste " [8] (Isa. 28[16]). What other than the Messiah himself can be called the stone in Zion, a stone of proving, a corner stone or corner of price, the stone of a founded founding? for it is Adonai Jehovah himself who says, " I, he shall found." Here the three Persons of the Divinity speak concerning One. Therefore it is not said " I will found," but " I, he shall found "; for He was the middle one among them,[9] and it was He, together with them, who then spoke; and He is here named Adonai or Lord, and surnamed Jehovah. Thus again this stone signifies everything that looks to the house or temple of God, that is to say, that looks both to the temple itself as the house of God and to the foundation of that temple; for it is called " a founded founding," that is, a foundation in the inmost and supreme sense. It is likewise called " a corner," that is, the corner stone of the temple against which the wayfarers stumble, namely, those who believe in hasting, that is, who do not make their faith proved or tested by proof—different than was the case with Abraham, see chapter 22 [n. 270] above. Therefore, it is here added, " He that believeth shall not make haste." What further is involved in these words will be seen, God granting, when we come to this passage in Isaiah.

527. Hence then this Stone is called also " a stone [of stumbling

[8] Swedenborg cites Schmidius' version, except that he has written (probably by inadvertence) *Jehovah* for *Jehovih*. In the Hebrew Word, the name *Jehovah* when combined with *Adonai* is always pointed to read *Jehovih*. It may be added that Schmidius explains the words " I, he shall found " as meaning, " I am he who shall found "; a literal translation of the Hebrew would read, " Behold me, he shall found in Zion," etc.

[9] Confer n. 197.

and a rock] of offence" [Isa. 8^{14}], as meaning that the Jews will strike themselves against it like those who stumble against the corner stone, and this the corner stone of the temple. For, as foretold by all the prophets, the Messiah came into the world like another man, the servant of all, as it were, in that he studied to serve all men in respect to their salvation; and not like a king and high priest with sceptre and crown and priestly pomp. Thus he was despised and more than despised, since he was numbered among transgressors and underwent the death of the cross; and this, in order that he might become the victim of all and by his blood might wash away the sins of the whole world.[1] Hence then he is called "an offence," or "the stone of the corner," that is, "a stone of offence." Therefore the same prophet Isaiah says concerning him: "Jehovah Sabaoth,[2] him shall ye sanctify; for he is your fear [and] he is your dread; for he shall be for a sanctuary, even though for a stone of stumbling and for a rock of offence to the two houses of Israel; for a snare and a gin to him that dwelleth in Jerusalem. For many among them shall stumble and fall, and shall be broken [and snared] and taken" (Isa. 8^{13-15}). Other than the Messiah, who then shall it be, who is called Jehovah Sabaoth? whom they will sanctify? who will be their fear? who will be their dread? who will be for a sanctuary? who will be a stone of stumbling and a rock of offence to the two houses of Israel and to him that dwelleth in Jerusalem? and of whom it is said that many shall stumble against him and fall and shall be broken? That this was also the case must needs be well known to the Jews; and that he is still a stone of stumbling and a rock [3] of offence to them and to the gentiles, must needs be evident to them. For, as said above, the Jews are expecting a king with sceptre and crown, and a priest with pomp, who shall introduce them into the land of Canaan; when yet they ought not to be unaware that the Messiah must first come and suffer all these things before he comes in his glory as King and Emperor and Priest to the Most High, to judge the whole world and to bring his own into his kingdom.

528. That this same Stone is the gate of heaven spoken of in verse 17, is declared by David the King, as follows: "Open to me the

[1] Confer Isaiah 53.
[2] Hebrew for Jehovah of Hosts.
[3] The autograph has *stone*.

gates of justice; I will enter in through them, and will confess JAH. This is the gate to Jehovah; the just shall enter in through it. I will confess thee for thou hast answered me and art become my salvation. The STONE which the builders rejected has become the head of the corner" (Ps. 118^{19-22}). Here one and the same is called the Gate of heaven, and JAH or JEHOVAH, and the Stone; namely, the Stone and the Gate and JAH or Jehovah whom the builders, that is, the elders and priests of the house of Israel, rejected; especially in the time of the Messiah's advent, and afterwards even to the present day; and who has become the Head of the corner, as declared by Isaiah; not to speak of many other considerations which testify to the same effect.

529. But wholly different was the action of Jacob, their parent. Jacob set this stone up for a pillar in order that it might represent the house of God, as he himself plainly declares: "This stone which I have set for a pillar shall be the house of God." He did not set it up as a corner or corner stone against which they might stumble, but they themselves did this who by David are called "the builders" and who have rejected this stone; and so it has become the head of the corner, as declared in plain words by David the King in the passage just quoted; and also by Isaiah, who says: "He shall be for a sanctuary, even though (or, and nevertheless) for a stone of stumbling against which they shall stumble," etc. (Isa. 8^{13-15}).

530. That this stone now signifies the temple itself, and thus the Messiah himself, and indeed, in the present text, principally the sublime or supereminent office of his priesthood, shines out still more clearly from Jacob's own words; for he not only set the stone up for a pillar but he also poured oil upon its head. That this stone signifies the *temple* should be evident enough from the fact that Jacob anointed it with oil and thus sanctified it; for it was commanded Moses that he should anoint the tabernacle and the altar with oil; and that this was done is stated in Leviticus: "Moses took the oil of anointing, and anointed the habitacle and all the things therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its pedestal, to sanctify them" (Lev. $8^{10,11}$). In this passage it is said that Moses anointed the habitacle; it is not said

tabernacle,[4] in order that it might signify the same thing as in the present text, namely, its head wherein He would dwell who would be the Anointed and the Holy One of Israel; for these [i.e., the habitacle and the head of the stone] were sanctified by the anointing. Oil itself could never sanctify anything; he who sanctifies must be He who will be anointed as King and Priest; and thus He by whom, and that by which, the oil itself is sanctified; for it becomes holy from his anointing.

531. That it may appear still more clearly that by the anointing of this habitacle is signified the anointing of the Messiah as King and Priest, it was commanded Moses that with the same oil the priests also should be anointed, the oil being poured on their head in like manner. Thus of Aaron we read in the chapter already cited from Leviticus: "And Moses poured of the oil of anointing upon Aaron's head and anointed him to sanctify him" (Lev. 8^{12}). This would never have been done had not this anointing, as said above, involved and signified the anointing of the Messiah himself; therefore, from his very birth the Messiah was called the Anointed of God, that is, Christ.[5] That the anointing of the priest involved only the anointing of their priesthood up to the time of the Messiah, is evident from the divine charge to Moses: "Thou shalt anoint Aaron and sanctify him, that he may minister unto me in the priest's office. [And thou shalt anoint his sons that they may minister unto me in the priest's office.] And it shall be to them their anointing to the priesthood of an age, to their generations" (Exod. $40^{13, 15}$). Thus it was not to eternity but for an age, which signifies a time, and thus for generations.[6] Who of them has been anointed high priest since those times, that is, since the dispersal of the Jews throughout the whole world, seeing that this dignity has ceased for so long a time? Moreover, that Christ the Savior of the world will be King of Jerusalem, like Melchisedek, and at the

[4] In the Hebrew Scripture there are two words of very frequent occurrence, both of which are represented in our English Bible by the word Tabernacle. The one means *a tent* and has the root meaning "to pitch a tent," "to camp"; the other means a *habitation* or *habitacle,* its root-idea being that of permanent dwelling. It is the latter of these words that is used in the text here cited from Leviticus.

[5] In Hebrew the name *Messiah,* and in Greek the name *Christ,* mean *the Anointed One.*

[6] Swedenborg first wrote "for their generation."

same time Priest to the Most High (Gen. 14^{18}), and this to eternity, is said by David in plain words: " Jehovah hath sworn and hath not repented, thou art a priest to eternity after the order of Melchisedek " (Ps. 110^{4}).

532. Thus it is now clear why Jacob anointed this stone which, as we again read in this verse, he had for a pillow, or which was like a pillow surrounding the whole head which rests upon it in security as on a pillow; and furthermore, for what reason he anointed it after he had set it up for a pillar, that is to say, when it represented the house of God; see verse 22; for we read: " I am that God of Bethel where thou anointedst the pillar " (chap. 31^{13}). We read also that he did this a second time: " Jacob set up a pillar in the place where God spoke with him, even a pillar of stone; and he poured a libation thereon, and he poured oil thereon. And Jacob again called the name of the place where God spake with him, Bethel " (chap. $35^{14, 15}$). The first act, the pouring of a libation, was that divine or external worship which it was the custom of the priests to perform upon the altar in front of the temple;[7] but the oil was the anointing of its priesthood, and thus sanctification. This is more fully confirmed in the last words of the present chapter, where we read: " Of all that thou shalt give me, tithing I will give the tithe unto thee " (vs. 22); just as Abraham did with Melchisedek: " Abraham gave Melchisedek tithes of all " (chap. 14^{20}).

533. Jacob therefore names this place from the Stone which he had under his head like a cushion: *And he called the name of that place Bethel; but in former time the name of the city was Luz* (vs. 19). Bethel signifies the house of God and consequently the place where the Messiah had spoken with him, the Messiah being therefore called the God of Bethel: " I am that God of Bethel, where thou anointedst the pillar " (chap. 31^{13}). And there also Jacob was afterwards commanded to dwell: " Arise, go up to Bethel and dwell there; and make there an altar unto God that appeared unto thee " (chap. 35^{1}). The same place was called Bethel in Abraham's time, when Abraham sojourned between Bethel and Ai (chaps. 12^{8}; $13^{3, 4}$). It was situated in the tribe of Benjamin (Josh. $18^{11, 13}$) eastward from Jerusalem; and it was there that Joshua pitched his camp (*ibid.* 8^{9}). That the mountain there was itself called

[7] That in the Israelitish church the libation or drink offering was made at the altar of sacrifice outside the tabernacle, see Exodus 29^{40}; $30^{1, 9}$.

Bethel, see Joshua $16^{1,2}$. Jacob afterwards called the place El-bethel, and this because Elohim appeared to him there; according to the words: "Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. There he built an altar, and called the place El-bethel, because there Elohim were revealed unto him when he fled before his brother" (chap. $35^{6,7}$). But he gave it this name from his own presumption; while before he had called it Bethel from the God of Bethel or the Messiah. And therefore, being admonished as it appears,[8] he afterwards again named it from the Messiah, the God of Bethel. This may be evident from the chapter just cited: "And Jacob again called the name of the place where God spake with him, Bethel" (chap. $35^{14,15}$). Moreover the Messiah is called the God of Bethel or the God of the house or temple of God, in Samuel's time, as may appear from 1 Samuel, chapter 10, where these words are said to Saul by Samuel when choosing a king: "When thou shalt go on from thence and shalt come to the plain of Tabor, there shall meet thee three men going up unto the God Bethel, one carrying three kids, and one carrying three loaves of bread, and one carrying a bottle of wine. And they will ask thee concerning peace, and will give thee two loaves which thou shalt receive from their hand" (1 Sam. $10^{3,4}$). That these things were insignia and symbols both of the old church and of the new, is clear; for kids and loaves were symbols of the old church, while wine and bread were symbols of the new; which things these three men carried to the God, Bethel, and they asked concerning peace. Hence it comes out still more clearly that it was the Messiah alone who is called Jehovah and the God of Bethel, and who was signified by Bethel or the house of God.

534. In addition to this Bethel there was also a city called Bethel in the tribe of Ephraim, where was Shechem; and consequently, in Samaria not far from the metropolis of the Israelites.[9] Here Jero-

[8] Confer n. 537.

[9] Shechem was the metropolis of the Israelites for the first fifty years after the separation from Judah. Samaria was then made the metropolis and remained such for the whole duration of the kingdom of Israel. But before the building of Samaria, the whole kingdom of Israel was known as Samaria (1 Kings 13^{32}). Bethel is about twenty miles south of Shechem and twenty-five miles south of Samaria.

Swedenborg speaks of two Bethels, one in Ephraim and the other in Benja-

boam built an altar on which he sacrificed things unlawful, respecting which we read: " Behold, there came a man of God out of Judah with the word of Jehovah to Bethel; and Jeroboam was standing by the altar to burn incense. And he cried against the altar [by the word of Jehovah] and said, O altar, altar, thus saith Jehovah, Behold a son shall be born unto the house of David, Joshijahu (or Jesus [1]) is his name, who shall sacrifice upon thee the priests of the high places that burn incense upon thee; and shall burn upon thee the bones of man" (1 Kings $13^{1,2}$). But because that ancient serpent, the devil, willed to establish his kingdom everywhere in the land of Canaan, and this just as the Messiah willed to establish his heavenly kingdom, therefore he was about to aspire after the same thing in this matter also; to wit, that by Jeroboam he might invade that place which also was called Bethel or the house of God, but in Samaria; and at the same time might be invoked, just as God or the Messiah was invoked in Bethel of the tribe of Benjamin. Hence, because of the nefarious endeavors of the devil, the prophet cried against that altar in Bethel of Samaria, as we read in the text just cited; and therefore that altar was rent and the ashes were poured out from the altar; see 1 Kings $13^{3,5}$.

min (confer Josh. 16^{2} and 18^{13} with 18^{22}). But Relandus, in his *Palaestina* (a copy of which was in Swedenborg's library), and all modern students, recognize only one. This is sometimes put within the borders of Benjamin, but Relandus and the best modern maps, guided by Joshua 16^{2} compared with 18^{22}, place it on the border between Ephraim and Benjamin. Whether Swedenborg is supported by any maps of his own day we do not know; but that, in his Biblical studies, he did consult more than one map is evident from n. 1217 and n. 1549 of the present work.

In a sense, there undoubtedly were two Bethels: *One,* the Bethel in the tribe of Benjamin, which was regarded as a holy place where the ark was kept for many years (Judg. 20^{26-27}; in the Authorized Version Bethel is here rendered *house of God*), and where the people came to ask counsel of God (*ibid.* 20^{18}) and to worship (1 Sam. 10^{3}); the *other,* that same Bethel after the separation of the tribes, when it was made by Jeroboam the southern and chief seat of the worship of the golden calves, in opposition to and in imitation of the worship in Jerusalem (1 Kings $12^{28, 32, 33}$). After this time Bethel became thoroughly identified with idolatry and was never more regarded as a place holy to Jehovah. It is possible that these two aspects of the one place were what Swedenborg had in mind when he spoke of two Bethels—the holy place in Benjamin, and the city attached to the metropolis of Israel where the devil sought to establish his worship. See A. C. 1453^{4}; A. E. $391^{29, 30}$; compare also the " two Londons " (C. J. 42–43), and the " two Jerusalems " (*ibid.* 79), seen by Swedenborg in the spiritual world. But see n. 1561 note.

[1] See n. 515 note.

535. But the place of the Messiah's birth was not where Jacob now is, that is, in Bethel in the tribe of Benjamin, but in Bethlehem in the tribe of Judah, or in Judea not far from Jerusalem to the south. For Jacob journeyed from Bethel and came to this place, and because Rachel was buried there he called it Bethlehem; as we read: "And after that, they journeyed from Bethel; and there was still a space of land in coming to Ephrath. And Rachel died and was buried in the way of Ephrath, which is Bethlehem" (chap. $35^{16, 19}$). Hence that city was called Bethlehem Ephratah. That the Messiah would be born there is told by the prophet Micah in these words: "But thou, O Bethlehem Ephratah, it is little that thou art among the thousands of Judah; out of thee shall he come forth unto me that is a ruler in Israel, and whose goings forth are from of old, from the days of eternity" (chap. 5^{2*}). This same place was called the city or village of David [Luke 2^{4}; John 7^{42}].

536. And now follow words uttered by Jacob himself, namely, *And Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be to me for a God* (vs. 20, 21). That these words are the utterances of Jacob as Jacob; and moreover, are utterances of like import by the Jewish and Israelitish people signified by Jacob considered as their parent; and also by the peoples and nations of the whole world who are meant by him in the more universal or more interior sense; may be sufficiently evident from the words themselves and from the sense and series of the words. For these utterances are an evidence of distrust and of the slight faith given to the words of the Messiah, both by Jacob and the two peoples his posterity, and also by that same posterity and the gentiles throughout all lands, even to the present day. For the Messiah himself had previously said, *I will be with thee, and will keep thee in all whither thou goest* (vs. 15); and to these words Jacob now gives answer by his vow: *If God will be with me and will keep me in this way wherein I go* (see above in the present verse). The Messiah had also said, *I will bring thee again to this land; for I will not leave thee* (vs. 15), to which words Jacob again gives

* The Manuscript has 5^{1} which agrees with the division of the Hebrew and Schmidius.

answer by a vow, thus receiving them with reservation, namely, *If I come again to my father's house in peace.* The Messiah had also said, *I am Jehovah, the God of Abraham thy father, and the God of Isaac* (vs. 13); but Jacob in his vow says, If thou performest for me the things that have been mentioned, *then shall Jehovah be to me for a God;* (see the verse itself). All this involves distrust, in that he was not willing to acknowledge the Messiah as his God until he had perceived with his own eyes and his own senses, that is, in very fact, that He stood by His promises; as is clearly evident from the meaning of the words, *Jehovah shall be to me for a God.* In this, Jacob was different from Abraham, of whom we read that, because he believed, it was imputed to him for righteousness [chap. 15[6]]. Hence it can be evident that Jacob did not as yet have Abraham's faith.

537. Nay, Jacob gave evidence of this distrust in the words of the Messiah not only [now] by his vow but also later when the Messiah had performed for him all that he had promised, and moreover all that had been added by Jacob himself in his vow; that is to say, all that was contained in the vow, as for instance: *If God will be with me and will keep me in this way wherein I go.* For the Messiah himself was with him in the way to Laban's house, and also in the way from Laban's house; and he protected him from Esau; and therefore all things succeeded with him happily and prosperously. Nay, so present was the Messiah that Jacob frequently spoke with him, as may be evident from the chapters that follow. That the Messiah also enriched him with flocks and herds, and thus gave him the bread to eat and the raiment to put on which Jacob had added in his vow, is a fact well known to everyone who reads the narrative that follows. And that he brought him again to the land of his father, that is, to the land of Canaan, is also clear from the sequel. Since, therefore, he had performed all that he had promised Jacob, and also all that Jacob himself had added in his vow, the Messiah willed that Jacob also should stand by his promise, the promise namely, *Jehovah shall be to me for a God;* and the further promise which he had added: *And this stone which I have set for a pillar shall be the house of God; and of all that thou shalt give me, tithing I will give the tithe unto thee* (vs. 22); that is to say, the stone will be the former and Jacob will do the latter, if the things that Jacob

had vowed should come to pass. In that case he would acknowledge the Messiah as his God—the Messiah who, as abundantly shown above, was Jehovah who appeared unto him; who was that Stone which he had set up for a pillar; who was that House of God from which he called the place Bethel; and who was that Priest to the Most High to whom he would give tithes. But, although the Messiah had performed for him all that he had promised and in addition all that Jacob had vowed, yet we do not read that, on his return, Jacob acknowledged the Messiah as his God; nor that he remained in Bethel; nor that tithing he gave tithes of all that the Messiah had bestowed upon him. [That he did not do this] may be evident merely from the command that was given him, and from his execution of that command. For, while he was still in Laban's house, the Messiah openly declared before him that He was the God [who had appeared to him] in Bethel, and this in these words: "I am that God of Bethel, where thou anointedst the pillar, where thou vowedst unto me a vow" (chap 31^{13}); thus He then recalled this vow to his mind. Again, when the Messiah had brought Jacob back, he spoke to him as follows: "God said unto Jacob, Arise, go up to Bethel and dwell there; and make there an altar unto God that appeared unto thee" (chap. 35^{1}). Moreover, Jacob himself said: "Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went" (*ibid.* vs. 3). Thus Jacob acknowledged that all that he had vowed had been accomplished for him. But when he came to Bethel, "he built there an altar, and called the place El-bethel, because there Elohim were revealed unto him when he fled before his brother" (vs. 6, 7). Thus he built an altar, not to the Messiah, that is, to God [who appeared to him] in Bethel, but to Elohim, that is, to the three Persons of the Divinity; and in this he acted differently than had been commanded him by God. Nevertheless, lest he should recede from the command [2] this name, as we read, was changed, as is evident from the following: "And Jacob again called the name of the place where God spake with him, Bethel" (*ibid.* vs. 15). Furthermore, he did not dwell in Bethel as had been commanded him, that he might there worship the Messiah as in His own house as he had promised, but he journeyed from that place.

[2] Confer n. 533.

This is evident from verse 16 of the chapter just cited, where we read: "And after that, they journeyed from Bethel." Nor do we read that, in tithing he gave the Messiah tithes of all that the Messiah had bestowed upon him. Thus it is apparent that Jacob not only distrusted the words of the Messiah but also that he did not perform what he had promised by a vow. As to what was done later, in that stage of his life when he was commanded to depart into Egypt, this, God granting, shall be told in due course.

538. We read that the like was the case with the Jewish and Israelitish people, who are represented in Jacob as being their parent and who, in the interior sense, are understood by him; namely, that for this people the Messiah performed in the most exact way each and all of the things which he now promised to Jacob; and moreover, the things which Jacob had vowed. This is well known to everyone; for the Messiah was with the sons of Jacob in the way to Egypt, inasmuch as it was afterwards permitted Jacob to go thither; as we read in chapter 46, where the words are: "God said unto Israel in the visions of the night, He said (I repeat), Jacob, Jacob; and he said, Behold me. And he said, I am the God of thy father; fear not to go down into Egypt, for I will there make thee a great nation. I will go down with thee into Egypt; and I will make thee to go up in going up" (vs. 2, 3, 4). Thus, that also was accomplished and confirmed which is promised here: "I will be with thee and will keep thee in all whither thou goest" (vs. 15, 20 of this 28th chapter). That the Messiah brought them back from Egypt and was then in the way with them, to wit, by day in a pillar of cloud and by night in a pillar of light; and that he spoke with Moses continually, and also had the tabernacle, his house as it were, in their midst, and was thus in the way with them; all this can not be unknown to anyone. Thus he performed what he now promised, namely, that he would be with them in all whither they went (vs. 20 of the present chapter). That throughout all this journey and for the time of forty years the Messiah gave them bread out of heaven to eat, that is to say, manna; and that he gave them raiment to put on so that not even any part of their shoes was lost [Deut. 29^5], is also well known. Thus the Messiah performed the things which Jacob vowed: "If he will give me bread to eat and raiment to put on" (vs. 20 of the present chapter). That he brought them

again to the land of their fathers, that is, to the land of Canaan and its borders, and this by means of Joshua, the Judges, David, Solomon, is also well known. Thus he performed these things which he promised to Jacob: "I will bring thee again to this land" (vs. 15); and which Jacob vowed: "So that I come again to my father's house" (vs. 21). The Messiah having thus performed each and all of the things which he had promised and which Jacob had vowed, let us now see whether this people stood by its promise. First, as to the promise: "Jehovah shall be to me for a God." That the Messiah did not become to them for a God is sufficiently evident from the life of this people and its history; for they set their divine worship merely in sacrifices and external rites, paying no regard to anything that lay within, that is, to the Messiah, who was not only signified by each and all of their rites but was also wholly effigied therein. Second, [they did not stand by the promise] that the stone which Jacob set for a pillar shall be the house of God; for they did not acknowledge the Messiah as represented by their temple, nor as represented by the altar or by the tabernacle. Still less did they acknowledge that he was the Stone which will be the house of God; for the builders rejected that Stone, and therefore, as said by David, it became the head of the corner [Ps. 118^{22}]; and, as said by Isaiah, it became for a stone of stumbling and for a rock of offence [Isa. 8^{14}]. Third, [as to the promise] that, of all that the Messiah had bestowed upon him, tithing he would give the tithe unto Him, we read that this was not done. The tithe [or tenth] signified that part demanded by the Messiah, of those gifts which they had received from him; not earthly gifts, that is to say, not tithes of the produce of the field and the like, all which were merely types, but tithes of heavenly and spiritual gifts, to wit, merely that they should have faith in the things that were told them and were confirmed by such great miracles; and so should have obedience and love. For He gave them every faculty of adding faith to His sayings and of obeying them, as did Abraham. Of these gifts, forces, potencies, and faculties, the Messiah demanded but the tenth part that they should return it to Him.

539. In the more universal sense, by Jacob are meant not only the Jewish people but also the peoples and nations of the whole globe in whom also reigns a like distrust; for there are few indeed

who add faith to the Divine Word and to the speech of the Messiah himself. The greatest part profess him with their lips but wholly deny him in their heart; and they say with Jacob or the Jewish people: "If God will be with me," that is, if I see him with my own eyes, and speak with him: "if he will guard me in this way wherein I go," that is, if he will be present with me as he was with the Jews, in a pillar of cloud and a pillar of light; and if he will rain down manna from heaven every morning and thus [3] "give me bread to eat and raiment to put on," that is, if he will enrich me with all abundance that shall serve for nutrition, signified by bread, and for riches or external things which are meant by raiment; and moreover, "if I come again to my father's house in peace," that is, if he will introduce me into the land of Canaan, that kingdom which he promised; and if I see this with my own eyes; then I will have faith, but not before; that is, "then shall Jehovah be to me for a God"; then that Stone, or the Messiah, "shall be the house of God"; then I will give the tithe to him of all that he has bestowed upon me—they not knowing that *then* [4] will be after the feast. It is faith without seeing, that is faith, and not from seeing; thus faith without the presence of miracles such as these. If such miracles were done for them, then also would they forget their vow, and would attribute their gifts to themselves and not to the Messiah, as though they had been acquired by themselves and not given by the Messiah. Such things then and the like are what are meant in the more universal and more interior sense by these utterances of Jacob.

540. But in the inmost sense it is the Messiah alone who is meant, and consequently his kingdom and his church, and thus the people who will inherit the kingdom and will be the son of his church. This son does not make vows in this way, but he has faith in the sayings of the Messiah, as did Abraham, of whom we read that, because he believed, it was imputed to him for righteousness (above chap. 15[6]); but as to whether such men are here meant by Jacob, this will be seen later on, God granting. Still, in the inmost sense, it is the Messiah himself who is signified by these words: "If God will be with me and will keep me in this way wherein I go," [meaning] that the Messiah will be the All in all, that is, the All in each one, as he himself declares in verse 15 above; will be his protection; will

[3] The words "and thus keep me" are here crossed off.

[4] The italics are added by the translator.

be the way of truth and thus his keeper, that he go not away or that he wander not from the path. [It is also the Messiah himself who is signified] by these words: "If he will give me bread to eat and raiment to put on." By bread, just as by the manna that came down out of heaven, is meant the Messiah himself and with Him every spiritual gift, namely, heavenly food and every necessity for the interior life or soul. And again [it is the Messiah who is signified] by these words: "So that I come again to my father's house in peace." In peace is contained every heavenly felicity; for in peace there is comfort and repose of mind, and these are not possible except in the Messiah and from the Messiah when he is present and within. By his "father's house" is signified the kingdom of God and thus the Messiah himself. To Jacob and the Jewish people that house was the land of Canaan, and especially Bethel; for the house of his father was called the house of Abraham, but not the house of Isaac; for the Messiah himself said: "I am Jehovah, the God of Abraham thy father, the God of Isaac" (vs. 13). Abraham was here called Jacob's father, not from his being the nearest generation, but from regeneration and thus from the faith and obedience that was found in Abraham who, for this reason, became the parent of all the faithful; therefore the latter are all called sons of Abraham. Furthermore, [it is the Messiah who is signified by these words]: "The stone which I have set for a pillar shall be the house of God." That in the inmost sense the stone, the pillar, the house of God, is the Messiah, see above at verses 17, 18 [n. 519 *seq.*]. Finally, the clause "And of all that thou shalt give me, tithing I will give the tithe unto thee," [5] also signifies the Messiah, who gives himself, and with himself, gives love, peace, faith, obedience, justice and the like. Of those things which are from him in man, he requires only a tenth part, and he requires this not from himself but from the man; hence he imputes his own justice and merit to man, and from pure grace and mercy grants man eternal felicity by reason of the man's employment of his gifts.

Experience [6]

541. As regards the kingdom of God—which here and in the preceding pages has been described from the Divine Word, and

[5] The MS has *Him*.

[6] This paragraph is marked in the margin with a series of short double lines

which will be further described—in order that everyone may give credit to the statement that this kingdom will be such as I have described it, I wish to make it known to all that this kingdom has several times been shown me, first in the quiet of sleep and afterwards in midday or time of wakefulness, so that I could perceive it with the utmost clearness by very sensation—perceiving both how angels, as though by a ladder, descended from Jehovah, the only begotten Son of God, and ascended; that is to say, transmitted their voice from on high even to my ear by means of so many repeated words; and also how that innumerable and heavenly spirits, among whom were the saints who have died, were so consociated together as to form one body and thus one man as it were; and they flowed in so unanimously that not the least discord could be felt; and this to the very sensation, as clearly as in the case of objects before the external senses; and with a clear voice and dictation, [saying] as though from a single person, that this is the very effigy of the kingdom of God. The resulting sweetness and happiness were so great that they cannot be expressed in words; for, in a manner indescribable, they penetrated deep into the fibres and inmost marrows and affected them. And since, from his infinite mercy and grace, the Messiah has granted to me his servant, the most unworthy of all, manifestly to sensate this effigy several times, and to sensate the heavenly sweetnesses and felicities, so frequently during the past two years that I forbear to count the occasions, therefore I must needs bear witness to it.[7]

like those in the margin of n. 475. In both cases these lines appear to indicate that when the work was to be prepared for the press these paragraphs were to be indented; see n. 475, note 3. Perhaps also they were intended to catch Swedenborg's eye when he was preparing the Index to his *Spiritual Diary;* see our Introduction, p. 123, note 1.

[7] This passage is cited in the author's Index to the *Spiritual Diary,* s.v. *Angelus, Felicitas, Scala, Coelum, Harmonia, Influxus, Regnum, Unio.* See the Table of Contents at n. 541.

THE WORD EXPLAINED

Swedenborg

VOL. I

A.N.C.